

21
DEATHS AD-
VANTAGE LITTLE RE-
GARDED, AND THE
soules solace against
sorrow.

Preached in two funerall Sermons at
Childwal in Lancashire at the buriall of
Mistris Karberin Brettergh the third
of Iune. 1601.

The one by *William Harrison*, one of the
Preachers appointed by her Maiestie for the
Countie Palatine of Lancaster, the other by
William Leygh, Bachelor of Divinity, and
Pastor of Standish.

Whereunto is annexed, the Christian life and god-
ly death of the said Gentlewoman,
The second Edition, corrected and amended.

PHIL. 1. 31.

Christ is to me both in life, and in death aduantage.

REVEL. 12. 17.

*Then the dragon was wroth with the Woman, and went
and made war with the remnant of her seed, which keepe the
commandements of God, and haue the testimony of Iesus
Christ.*

AT LONDON

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be sold by *Arthur Iohnson*.

1 6 1 2.

DEATHS

IN THE

CHURCH OF

ST. MARY

on the 1st day of January 1877
at the residence of the deceased
at the age of 74 years
died at 10.15

Interment in the parish church of
St. Mary at 11.15

Funeral service at 11.15
at the residence of the deceased
at the age of 74 years
died at 10.15



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TO THE CHRISTIAN

Reader, grace and peace in Christ
be multiplied.

IF any doe wonder why I would presume to publish this rude Sermon in these bright Sun-shine daies of the Gospell, wherein so many learned bookes and profitable treatises be alreadie set foorth by others, and yet are little regarded by the people: I wish them to understand, that I was drawne herunto by the importunitie of some, who hearing it preached, earnestlie desired to have it printed: their request being importunate, and yet reasonable, I could not well deny it. And yet I hope it ^{a Bernard.} will not be hurtfull to any, but profitable to some. ^{epist. 314.} I know that speaking hath alwaies been ^{b Euseb. ec-} counted more powerfull then writing: and there- ^{cles. hist. lib.} fore Papias, ^{c Habes ne-} ^{3. cap. 39.} a companion of Polycarpus, thought hee did not profit so much by the writings and bookes of the Apostles followers, as by the authoritie of the persons, and the liuelie voice of the speakers. And ^{scio quid} ^{latentis} ^{inpropiet} ^{uina vox:} ^{& in aures} ^{discipuli de} ^{authoris} ^{ore trans-} ^{fusa, fortius} ^{sonat. Hier.} ^{Paulino.} Hierome said, that the liuely voice had a secret force, and being powred from the mouth of the speaker into the eares of the hearer, hath a stronger and more powerfull sound. Whereupon ^{Paulino.} Eschines, when he had read the oration which

To the Christian Reader.

*a Quid si
ipfam au-
dissetis be-
siam, sua
verba reso-
nantem.
Hier. ibid.*

Phil. 3. 1.

Demosthenes had made against him and perceived that the people did greatly wonder at the force and excellencie of it ; answered them, ^d What would you haue thought, if you had heard him pronounce it with his owne mouth? Yet writing hath his vse and profit : both for the instruction of those which did not heare the doctrine deliuered by liuely voice, and also for the helpe of their memories which before heard it. Our Sermons are like an untimely fruit, which dieth so soone as it is borne, they are forgotten so soone as they are heard. And therefore as Paul was not grieued to write the same things to the Philippians, but thought it a sure thing for them : so wee neede not to bee ashamed to write those things which before we preached, that the people may the better understand and remember the same.

Moreouer, I was willing to giue a publike testimonie of that godly Gentlewomans death, at whose buriall it was preached : to cleere her from the slanderous reports of her popish neighbors, who will not suffer her to rest in her graue, but seeke to disgrace her after her death. It is not unknowne to them which either reade the histories of these later times, or are acquainted with popish practises, that the religiō of Papists, was

To the Christian Reader.

was first set up, and is still maintained by cruel-
tie, and lies. By crueltie, in murdering the
Martyrs, in persecuting the Protestants, and
now of late in these parts, in beating and woun-
ding the bodies, in killing and spoiling the cattell
of those which withstand them by publicke au-
thoritie. By lies, in teaching forged miracles to
confirm their owne doctrine, and in spreading
abroad false reports against our best professors
to hinder our doctrine: as they haue bitterly re-
uiled them for the course of their liues; so haue
they most shamefullie slandered them for the
manner of their death. It would make a mans
ears to tingle to heare what malicious slau-
nders and manifest vntruths some of the Romish
faction haue published, concerning the death of
Luther, of Calvin and Bucer, worthie in-
struments of Gods glorie, and faithfull teach-
ers of his truth. As also concerning the death of
the Lord Cobham, of Richard Hunne,
of Thomas Bilney, and of Perotine Mas-
sie, holy Martyrs, which sealed the truth of
Christ with their owne blood. Yea haue not
some of that sect scattered abroad slanderous
Libels of Master Beza his reuolting at his
death? when he was lining, and able to answere
them with his owne hand-writing. No maruell
therefore though their followers, treading in
their

Bellar. de
not. Ecclef.
4. 17. ex Co-
mblo.
Lindau,
c.
Bellar. de
not. Ecclef.
4. 8.
Lindau. de
sug. Idol.
cap. 11.
h Fox. Act.
mon. p. 520.
ex Alan.
Cope. dial.
Alan. Cope.
dialog. &
More dial.
Act. mon.
pag. 743.
More pra-
fat. contra
Tindal.
Harding.
reisynd. a-
gainst Iuel.
fol. 184.
See Act. &
mon. pag.
1766.

To the Christian Reader.

Iude 9.

*their steps, do now uniuſtly reproch them which
professe the ſame doctrine, and being dead in-
deede, cannot anſwere for themſelues. It
were better for them with Balaam, to deſire to
die the death of the righteous, then thus to
ſlander them after their death. I will not blame
them with curſed ſpeaking, ſeeing Michael the
Archangell would not ſo deale with the diuell:
but I ſhall pray vnto the Lord to forgive them,
and to open their eies that they may ſee his
truth. And God grant that we which now
professe his truth, may ſo liue and die,
as that we may giue them no oc-
caſion to ſpeake euill of it.*

Amen.

Thine in the Lord,

WILLIAM HARISON.



Deaths aduantage little regarded.

ISA I. 57.1.

The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come.

THe holy Prophet of the Lord, in the ninth verse of the Chapter immediatly going before, hath fore-told of a fearefull iudgement which was like to fall vpon the *Iewes*. He calles for the wilde beasts of the field and the forrest, to come and deuoure them: meaning thereby the *Gentiles*, which should bee the executioners of the Lords iudgements vpon them. And because the Lords iudgements are alwayes righteous, hee afterwards shewes the causes which would prouoke him to inflict them. The first cause

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is

is set downe at large in the rest of the verses following in the same Chapter, the blindness, idleness, couetousnesse, and securitie of them which were appointed for teachers among them: the neglect of their dutie, being a speciall occasion of the peoples sinne, is alleaged as the first cause of the iudgement ensuing. The second cause was in the common people, set downe in the first verse of this Chapter, and that was their carelesse regard of the death of righteous men, though many of them were taken away, to forewarne them of some strange iudgement to come; yet they regarded it not, but still proceeded forward in their sinnes, and therefore were like to taste of some miseries, from which the righteous were freed by their speedie death.

In these words foure seuerall circumstances are to be obserued. First, The persons who did die. Secondly, the manner of their death. Thirdly, The contempt and carelesse regard of their death. Fourthly, The end of their death. 1. The persons which died, are described by two properties. 1. *the righteous*. 2. *mercifull men*. 2. The manner of their death is set forth by two seuerall tearmes, *perisheth: are taken away*. 3. The contempt and carelesse regard

gard of their death, is also set downe by two phrases, *no man considereth it in heart: and no man understandeth it.* Lastly, the end wherefore they died was, to preuent future euils: *the righteous is taken away from the euill to come:* of these in order.

1. For the persons which died; the Prophet saith, *the righteous perisheth.* Concerning whom, two things are to bee considered: first, the meanes by which men are made righteous: secondly, the markes by which wee may know who are righteous. For the former, you must know that by nature all are corrupt and vnrighteous, but yet may bee made righteous by iustification, and sanctification: for there is a righteousness of imputation, and also a righteousness of sanctification; the one to make vs righteous before God, the other to make vs righteous before men. The righteousness of imputation is the righteousness of Christ imputed vnto vs by faith, for our iustification. Our owne inherent righteousness is not sufficient to make vs truely and perfectly righteous before God, and therefore this Prophet saith afterward in the name of himselfe, and of all the people, *All our righteousnesses are as filthy clouts.* And David, one

of Gods faithfull seruants thus framed his
Psal.143.2. prayer vnto the Lord : *Enter not into iudge-
ment with thy seruant : for in thy sight shall
none that liueth bee iustified.* And Paul thus
speaketh of himselfe in regard of his Apo-
1.Cor.4.4. stleship, *I know nothing by my selfe, yet am I
not thereby iustified.* Nothing can satisfie the
iustice of God, and make vs appeare righte-
ous in his sight, but onely the righteousness
of Iesus Christ, imputed to vs. And there-
fore the same Saint Paul said, *I haue coun-
tered all things losse, and doe iudge them so bee
dung, that I might winne Christ, and might be
found in him, not hauing mine owne righteous-
nesse which is of the Law, but that which is
through the faith of Christ, euen the righteous-
nesse which is of God through faith.* The same
doctrin hee taught vnto others, whose sal-
uation he desired as well as his owne. *As by
one mans disobedience (saith he) many were made
sinners : so by the obedience of one, shall many
bee made righteous.* Whence we may reason,
as *Augustine* and others haue done against
the *Pelagians*, that as *Adams* eating of the
forbidden tree was imputed to all his poste-
ritie, though they neuer tasted of the fruit
with their lippes; so the righteousness and o-
bedience of Christ shal make all them which
are

Rom.5.19.
Sicut ille ex
semetipso
nascētibus,
licet non
manduca-
uerint de
ligno, factus
est causa
mortis : ita
Christus,
qui ex ipso
sūt, tamen si
nihil iuste

are of him, righteous before God, though they themselues haue as yet practised no righteousness. Againe hee saith, *that God hath made him sinne for vs, which knew no sin, that wee should bee made the righteousness of God in him.* As therefore Christ was made sinne for vs, not by infusion of sinne into his person, but by imputation of our sinnes vnto him: so must wee be made righteous before God, not by infusion of righteousness into our owne persons, but by imputation of Christs righteousness vnto vs. As the Moone and al the Starres borrow all their light from the Sunne: so the Church and every member of it borrow all their righteousness from Christ the Sunne of righteousness. If this be true, then the Heathen Philosophers and wise men, which liued most vprightly in the sight of men, and yet wanted the knowledge of Christ and faith in him, could not be righteous before God. They wanting the law, did by nature many things contained in the Law, yet could not be made righteous thereby: *that was but a righteousness, by which an vngodly man is lifted vp that he might fall into punishment.*

And in this respect, the *Iewes* which rejected Christ (how holy soeuer their liues

egerunt, factus est pro-nisior in-stitia quam per crucem nobis omni-bus condo-nauit.

August. cont. Iul. Pelag. li. 1. cap. 2. ex Ioh. episcop. Delicta nostra, sua delicta fecit, ut iustitiam suam nostram iustitiam faceret.

August. in Psalm. 31. Bernard. in Cant. ser. 71. Illa est iustitia, per quam impius erigitur.

ut cadat in poenam. Fulgent. de incar. & grat. Chri. cap. 27.

were in outward shew) could not be righteous before God, because as *Paul* testifieth of *Rom. 10. 3.* them, *they being ignorant of the righteousness of God, and going about to stablish their owne righteousness, haue not submitted themselves to the righteousness of God.*

And likewise in regard hereof it is hard to find in the Church of *Rome* a man that is truly righteous before God. For the Papists hold, that we are made righteous by infusion of grace, and practise of good workes, and that wee can bee no more righteous by the righteousness of Christ imputed vnto vs, then we may bee wise by another mans wisdom, or learned by another mans learning. But if they would duely consider either the perfection of the Lords iustice, or the imperfection of our inherent grace and good workes, they would not imagine that the one could be satisfied by the other. *Augustine* said, *that which the Law of workes commanded by threatening, the Law of faith doth obtaine by beleeuing.* Christ Iesus as he is mediator, is as truly giuen vnto vs of God, as any land can bee giuen by one to another, and therefore we may as well be made righteous by his righteousness, as one man may be made rich by another mans riches giuen vnto

Quod lex operum mandando imperat, lex fidei credendo impetrat. De Spirit. & lit. cap. 13.

vnto him, And it is strange to see the partialitie of Papists in the matter of imputation, for they teach, *that the fastings and satisfactorie* Rbem. Tef.
deeds of one man be auailable to others, yea and 1. Cor. 8.
that holy Saints or other vertuous persons may 1. Cor. 3.
in measure and proportion of other mens necessities and desertings, allot vnto them, as well the
supererogation of their spirituall workes, as those
that abound in worldly goods may giue almes of
their superfluities, to them which are in necessitie: and yet they denie that the righteousness of Christ may be imputed vnto vs for iustification; as if the Lord would accept the works of men to satisfie for vs, and not the righteousness of his owne Sonne.

2. Secondly, men are made righteous by sanctification, when by the Spirit of God the mind is enlightened, the heart is mollified, the will is rectified, the affections are changed, and the whole course of the life is reformed: so that whereas before they liked and loued, and liued in sinne, now they abhorre it, and auoid it: and therefore it is said, *hee that doth righteousness is righteous,* 1. Ioh. 3. 7.
as hee is righteous: and whosoener doth not
righteousnesse is not of God. Yet this doth not make vs perfectlie righteous, but imperfectlie, and not before God, but before men,

Iam.2.21. and of this *Iames* speaketh, saying, *Was not Abraham our Father iustified through Workes,*
Wers.24. when he offered his sonne on the Altar? Yee see
Th. Aquin. then how that of workes a man is iustified, and
in hunc lo- not of faith only. That is, a man is declared,
cum. manifested, and tried to be iust by the works of the Law, and so do diuers of the Schoolemen expound that place. And indeed vnlesse wee did so vnderstand it, the Apostle *Iames* would contradict the Apostle *Paul*, who
Rom.3.20. faith, that a man is iustified by faith, without
 28. the workes of the Law: so that there is one righteousness imputed, another righteousness exercised and declared. Whosoeuer are iustified by Christs merits, they are at the same instant sanctified by his spirit, and made able to practise righteousness in their conuersation.

Herein God excelleth all Princes in the world, for they may vpon good consideration receiue againe into fauour those which haue offended them, as *Dauid* did *Abolom*; yea they may restore them to the former dignities which they had taken from them: yet they cannot alter their nature and disposition, to make them more dutifull then they were before. But God thus dealeth with his subiects that haue offended him: he doth not
 only

only forgiue them their finnes, and receiue them into fauour for Christs sake, but also sanctifieth them by his Spirit, to keepe them in obedience afterward.

Now the markes, whereby a righteous man may be knowne, are to be learned: for many would bee reckoned in this number, which are vnrighteous: *There is a generation* Pro. 30.11. *which are pure in their owne conceit, and yet are not washed from their filthinesse.* Although the best and surest knowledge ariseth from the causes of a thing, and therfore we might best learne who is a righteous man by that which was spoken before; yet because those things are inward and secret, I will teach you foure outward markes, whereby a righteous man may be discerned.

First, a righteous man may bee knowne by the generalitie of his obedience, if it extend it selfe to the whole course of his life, and to all the Commandements of God. If hee doe not take libertie in any one sinne, but striueth to auoid all: nor omitteth any one good dutie, but endeuoureth to performe all, being like to *Zacharias and Elizabeth* Luke 1.6. *whowere iust before God, and walked in all the Commandements and ordinances of the Lord without reproofe.* Considering that
God

Lam. 2. 10.

2. King. 5.
18.

Mar. 6. 20.

God will not dispense with any of his seruants for the breach of any one of his lawes, as Princes sometimes vpon speciall occasions dispense with some of their subiects for penall Statutes, and seeing that hee who binds vs to all in generall, bindeth vs to euerie one in particular: *and that whosoener keepeth the whole Law, and yet faileth in one point, is guiltie of all:* a true righteous man will be as carefull to keepe one as another. Some men are like to *Naaman*, for hee professed the true God of Israel, and promised to serue and worship him alone: yet desired to be borne withall for one speciall sinne: *herein* (saith he to the Prophet) *the Lord bee mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on my hand, and I bow my selfe in the house of Rimmon, the Lord bee mercifull vnto thy seruant in this point.* So they are willing to auoid all other sinnes saue onely one which serueth most for their pleasure or profit, they desire to be pardoned for it. These are little better then *Herod* was, for he feared *Iohn Baptist*, and reuerenced him, heard him gladly, and did many things after him: but when *Iohn* told him that it was not lawfull for him to haue his brothers wife,

wife, he would not obey him, because that sinne serued most for his pleasure. Although a Shippe be sound in all parts but one, and leaketh in no place saue onely one, yet it may bee drowned by meanes of that one.

Though the walles of a besieged Citie bee strong, and well fortified in all places saue one, and haue no breaches saue onely one, the enemies may enter in at that one, and spoile the Citie. Our soule is as a Shippe on the sea, if it haue but one hole where it leaketh, it may make shipwracke of faith and a good conscience: it is as a Citie besieged by the Diuell and his angels, if there be but one breach in the walles of it, the Diuell may there enter, and spoile it. A bird is catched in a snare or grinne, and held fast in it, as well by one claw, as by both legges, or the whole bodie: so the diuell, who layeth snares for our soules, may catch and hold them as well by one sinne, as by many. I acknowledge there is imperfection in all, Righteous *Lot* had a fault, iust *Noah* had a fall, *David* shewed his infirmitie, and *Peter* his frailtie: yet the righteous either sinne of ignorance, not knowing that they do amisse: or if they know it, it is not often, but seldome; afterward they are grieved for it, and made
more

*Greg. mag.
moral. l. 19.
cap. 17.*

more carefull to auoid it. But hee which without repentance continueth still in one grosse sinne, and often practiseth it, cannot bee reputed a righteous man, though he eschew many other finnes. *A little leauen soweth the whole lumpe. As dead fles putrifie a whole boxe of oyntment, and a little follie, him, that is in estimation for wisedome; so one sinne being continually practised, spoileth all his righteousnessse.*

2 Secondly, a righteous man may be knowne by the end whereunto his workes of righteousness are directed, and that is the glorie of

Matt. 5. 16. God. Let your light so shine before men (saith Christ) that they may see your good workes, and glorifie your Father which is in beauen. And

1. Cor. 10. 31. Paul saith, whether ye eate or drinke, or whatsoever else yee doe, doe all to the glorie of God.

Though men practise neuer so many good works, yet if in doing of them they propound not this end, they are not to be accounted righteous men; no more then he is to bee esteemed a good Archer which can draw a strong bow, hath a faire loose, and doth shoot far, and yet alwaies shoots a great way off from the marke. In this respect the Pharisees were not to be reckoned in the number of righteous men, for they did all to be seene of

of men : they did fast, and pray, and giue almes, to be scene of men.

The Papiſts alſo faile in this propertie : for they doe all to merit thereby, like to hired ſeruants and labourers, which worke for their wages, and would do little or nothing for their maſters, vnleſſe they might be well payed for their paines. But we muſt acknowledge our ſelues not to be ſeruants, but ſons, and not ſonnes of the bond-woman, but of the free-woman : and that we ought of dutie to ſerue the Lord all the dayes of our liues, though wee ſhould receiue nothing for our labour. In all our workes we muſt ſeek his glorie ; if he beſtow any reward vpon vs, we may take it as an vnderſerued gift of his bountifull goodneſſe. I grant indeed that righteous men haue ſome hypocrifiſie and vaine-glorie mingled with ſinceritie in their beſt actions, and doe ſome things as well for their owne prayſe, as Gods glorie : yet if there be more ſinceritie in them, then hypocrifiſie ; if they doe more good workes for Gods glorie, then for other ſiniſter ends, they loſe not the name and dignitie of righteous men. For as the Philoſophers teach concerning elementarie bodies, that they are not made of one element onely, but of all foure,
yet

yet haue their names of the predominant element, as some are called earthly bodies, not waterie, aëriall, or fierie bodies, because they haue more earth, then water or ayre in them: and as the Physitians say of the humours in mans bodie, that although they be not pure, but mixed one with another, yet euerie one doth carrie the name of that humour which doth most abound: so may wee say of the generall conuersation and the particular actions of men, that if in them they seeke more the glorie of God, then their owne praise or profit, they are truely righteous.

3

Thirdly, a righteous man may be knowne by his perseuerance in righteousness, for he which is truely made righteous by faith in Christ, and sanctification of the spirit, will continue righteous vnto the end. True and sauing righteousness is one of those gifts of God which are without repentance. It cannot bee lost fully and finally. Those which turne from their righteousness and commit iniquitie, shall not liue: their former righteousness shall be forgotten, and they shall die in the sinnes which they haue committed. If the righteousness of any be like a morning cloud, or as morning dew, which is dried vp
and

Rom. II.

29.

Ezek. 18.

24.

Hos. 6. 4.

and vanisheth away, so soone as the Sunne ascendeth on high, it shall neuer be acceptable to God. He only which continueth righteous to the end shall be saued. As God neuer ceaseth to bestow blessings vpon vs, so should we neuer cease to serue him in holinesse and righteousness all the daies of our liues. Though we hire seruants for a yeere, and take apprentices for seuen yeeres, yet must wee serue the Lord for euer. Yea the righteous do not onely hold fast that which they haue receiued; but their teeth are so set on edge with the sweete taste of righteousness, that still they desire to encrease it. So many as are perfect, will bee thus minded with *Paul*, not to count themselves as if they had already attained to it, but they forget that which is behind, and endeavour themselves vnto that which is before, and follow hard toward the marke of the price of the high calling of God in *Iesus Christ*. Phil. 3. 13.

Lastly, a righteous man may be knowne by his affection to righteousness in others. Hee which loues righteousness it selfe, will loue it as well in others as in himselfe: yea, hee will loue all others in whom hee beholdeth any seeds of righteousness, his delight will bee in the Saints that are in the earth, 4 Psal. 16. 3.
and

and in them which excel in vertue. He which loueth a child for his fathers sake, as *David* loued *Mephibosheth* for *Ionathans* sake, loueth the father himselfe better: so he which loueth righteous men for righteousnes sake, declareth thereby that he loueth righteousnes it selfe farre better.

Moreouer, a righteous man loueth righteousnes so well, that he will labour to make others as righteous as himselfe. *David* promised, that if the Lord would create in him a cleane heart, and reneue a right spirit within him, and restore him to the ioy of his saluation, *Psa. 51. 13.* *on, then shall I teach thy wayes to the wicked, and sinners shall bee conuerted vnto thee. And Luk. 22. 32.* *Peter when he is conuerted, must strengthen his brethren.* As euerie thing seeketh to beget his like; so a righteous man seeketh to make another righteous. As fire cannot be smothered, when once it hath taken hold in any place, and findeth matter to worke vpon, but will burne further and further, till it haue consumed all before it: so true righteousnesse wrought in the heart of one, cannot there bee suppressed, but will spread it selfe abroad, and worke vpon others for their conuersion. Hee which would bee esteemed righteous, and yet keepeth all his
right-

righteousnes to himselfe, and doth not impart vnto others, may iustlie be suspected to haue no sound righteousness at all.

The second title giuen to them which died is, *mercifull men*: which may be taken two waies, either passiuely, or actiuely: passiuely (that is heere first in nature and order) for such as God hath receiued vnto mercie, as he did *Paul*; because he sinned ignorantlie through vnbeleefe. In this respect they are called *vessels of mercie, prepared vnto glorie*. And of this number are only they which repent and amend. For as *Salomon* saith, *He that hideth his sinnes, shall not prosper: but hee that confesseth and forsaketh them, shall haue mercie*. If wee take this title in this sense, we may see good reason wherefore it was annexed vnto the former. First, to shew who are trulie righteous before God, namelie such as hee hath receiued vnto mercie, in forgiuing their sinnes. Which plainlie appeareth by *Pauls* prooffe out of *Dauid*: who saith, *that Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousness without workes*. And how prooues he the imputation of righteousness without workes, but by the remission of sinne? *Blessed are they whose iniquities are forgiven, and whose sinnes*

1.Tim.1.13
Rom.9.23.

Prou.28.13

Rom.4.6.

Ver.7.

are couered. *Blessed is the man, to whom the Lord imputeth not sinne.* Againe, this title so taken might bee added to the former, to confute the sinister censure which carnall men gaue of those which were taken away in the flower of their age, iudging them to be punished for their sinnes and reiected of God: it was not so, they were receiued vnto mercie, and those which suruiued them, were reserued for punishment.

Actiuelly it may bee taken for such as shew mercie vnto others. And in this sense it is
Prov. 11. 17 opposed to a cruell man. *He that is mercifull rewardeth his owne soule: but he that troubleth his owne flesh is cruell.* These two properties are alwaies found together in the same persons, and therefore Christ saith, *Blessed are the mercifull, for they shall obtaine mercie.* And the King in the parable which had forgien his seruant tenne thousand talents, said vnto him when hee had cast his fellow seruant in-
Mat. 18. 33. to prison for an hundred pence; *oughtest thou not to haue had pitie on thy fellow, euen as I had pitie on thee?* and then deliuered him to the Iayers, till he should pay all the debt: and so will the Lord deale with men; and therefore
James 2. 13 *James saith, there shall be iudgement mercilesse to him that sheweth no mercie.* And contrari-
 wise,

wise, he which receiueh mercie of the Lord, will shew mercie vnto men. For as the sunne beames lighting vpon the earth do not only heate the earth it selfe, but also by their reflection doe heate the next region of the ayre : so the beames of the Lords mercie lighting on the hart of any Christian, do not only heat him with inward comfort, but also reflect backward, and cause him to yeeld some comfort vnto his brethren. Yet heere we must vnderstand such as shew mercie vnto others : as they were mercifull to their brethren, so God was mercifull to them, would not punish them with the wicked, but tooke them away, that hee might free them from future calamities.

There bee two kinds of mercifulnes, the one shewed toward the soule, the other toward the bodie, an example of both we may behold in Christ : *when he saw the multitude Mat. 9.36. scattered abroad as sheepe hauing no shepheard, 37. hee had compassion on them :* and bad his Disciples pray vnto the Lord of the haruest, that hee would thrust forth labourers into his haruest, and presently after sent his Disciples abroad to preach the Gospell among them. There was mercie shewed to their soules. Againe, when a great multitude had

bin with him three daies in the wildernesse,
Mat. 15. 32. *he had compassion on them, and would not send them away fasting, lest they should faint in the way.* And therefore wrought a miracle in feeding foure thousand men besides women and children, with seuen loaves and a few little fishes. There was mercie shewed to their bodies. There be sixe workes of mercie appertaining to the soule set foorth in this verse: *Consule, castiga, solare, remitte, fer, ora.* Instruct them which bee ignorant, correct them which sinne, comfort them which bee heauie-hearted, forgiue them that offend thee, beare with the weake, and pray for all men. There bee seuen workes of mercie appertaining to the bodie, comprehended in this verse: *Visito, poto, cibo, redimo, rego, colligo, condo.* To visit them which be sicke: to giue drinke to them which bee thirstie: to feede them which be hungrie: to redeeme the captiues: to cloath the naked: to lodge the harbourlesse: and to burie the dead. Many doe separate these workes of mercie: some will be mercifull to the bodies of them which are in distresse, they keepe great hospitalitie, relieue the bodies of them which want; but doe nothing for their soules: these are mercifull but in part, they omit the chiefeest works

Tbo. Aquin.
secunda se-
cunde qu.
32. art. 2.

works of mercie : yea they are no more mercifull to men redeemed by Christs blood, then they are to brute beasts. If their Oxe or Horfe want meate, they will feede him : if diseased, they will seek helpe for him : if he be fallen into a pit or ditch they will draw him out : and will they doe no more for man, hauing an immortall soule redeemed by Christ? As the miseries of the soule are more dangerous, so should they be more carefully regarded, and pitied. Others seeme to pitié mens soules, but not their bodies : they will instruct others, admonish them, forgive them, and pray for them, but will not giue them one pennie to helpe them withall : being like vnto a popish prelate, who being asked a pennie by a poore man, refused to giue it, but offered to blesse him : which the poore man refused, because hee thought that if it had been worth a pennie, he would not haue giuen it to him. As man consisteth both of bodie and soule, and is subiect to miseries in them both : so must we be mercifull to him in relieuing of both.

The second circumstance obserued in the text, sheweth the manner of their death : *They perish, and are taken away.* There were many vnrighteous and vnmercifull men in

those daies, and in that countrie; yet they remained aliue, when the righteous and mercifull were taken away by death. *It is appointed for all men once to dye*, at one time or other, and now the righteous did leade the way. *Death is the way of all the world*; as *Ioshua* calleth it: and *the way of all the earth*, as *I. King. 2. 2.* *David* termeth it: and *the end of all men*, as *Eccles. 7. 4.* *Salomon* nameth it: therefore the righteous must walke this way as well as others. Their flesh is grasse that withereth; and their glorie is a flower that fadeth: death spareth them no more then others. *The wise dyeth as well as the foole.* Yea in this respect the condition of the children of men, and the condition of beasts are alike, as the one dieth, so dieth the other: all *Eccles. 3. 19* *was of the dust, and shall returne to the dust.* No marueile then, if the condition of all men be alike. As well died *Abel* whose sacrifice God accepted, as *Caine* whose sacrifice God reiected: as well *Abraham* the father of the faithfull, as any children of vnbeliefe: as well *Isaac* sonne of the free woman, as *Ishmael* sonne of the bond woman: as well *Iacob* whom God loued, as *Esau* whom God hated: as well chaste *Ioseph*, as incestuous *Ammon*: as well meeke *Moses*, as railing *Rabshakeh*: as well zealous *Phineas*, as the luke-warme

warne angell of *Laodicea* : as well *David* a man according to Gods owne heart, as *Saul* from whom God tooke his spirit and mercie : as well *Salomon* the wise, as *Nabal* the foole : as well tender hearted *Iosiah*, as hard hearted *Pharaoh* : as well the humble *Publican*, as the proud *Pharisee* : as well poore *Lazarus* to bee carried into *Abrahams* bosome, as the rich glutton to bee carried into hell : as well *John* the beloued Disciple, as *Iudas* the traytour : as well *Simon Peter* the Apostle, as *Simon Magus* the forcerer. Mercilesse death doth exercise her crueltie vpon all alike.

Why should this bee so? Hath not Christ *Question.* dyed for the righteous, why then should they dye? Death is the reward of sinne: Christ hath satisfied for all their sinnes, wherefore should they beare this penaltie of sinne?

The righteous must dye the first death, *Answer.* though Christ haue dyed for them, and suffered for their sinnes. His death shall free them from the second death, but not from the first death, which is the separation of soule and bodie. Hee hath onely altered the nature and vse of the first death, but not quite taken it away. Whereas at first it was

ordained for a punishment of sinne, he hath made it a passage into heauen: it was threatened and inflicted as a curse, but hee hath turned it into a blessing. It did at first depriue men of good, but now it putteth them in possession of good. Christ hath taken away the sting of it: and therefore *Paul* saith, *O death where is thy sting?* So as it can no more hurt vs then a Bee which hath lost his sting. It doth not hurt vs, but helpe vs; not hinder vs, but further vs in obtaining of glorie. *Iacob* not long before his death, pronounced this as a curse from the Lord vpon the tribe of *Simeon* and *Leui* for their crueltie, *I will diuide them in Iacob, and scatter them in Israel:* yet when the children of *Leui* shewed their zeale and obedience in killing the idolaters at *Moses* commandement, the Lord turned this curse into a blessing. Their scattering was a furtherance vnto them, to make them more fit to teach the people in euerie Citie, and receiue the tythes of euerie tribe. So at the first the Lord threatened death as the punishment of sinne, but by faith in Christ, it is made the end of sinne, and beginning of glorie. Hee who could at the beginning bring light out of darknesse, could afterward bring a blessing out of a curse. If Physi-
tians

*Mors mini-
mè quidem
adhuc abes-
se cogitur,
sed cogitur
non obesse.
Bernard. in
trans.*

Malach.

Gen. 49. 7.

Exod. 32. 28

Deut. 33. 9.

Iosh. 21.

tians by their arte can extract an Antidote or preſeruatiue againſt poyſon, out of poyſonfull things: why may not God by his infinite power and wiſedome, draw good out of euill, a mercie out of iudgement, and a bleſſing out of a curſe? Yea and as *Auguſtine* teacheth, death remaineth ſtill for the righteous, to exerciſe their faith withall. If immediatelie vpon remiſſion of ſinne there ſhould follow immortalitie of the bodie, faith ſhould bee aboliſhed, which waiteth in hope for that which is not yet enjoyed. Yea the Martyrs could not teſtifie their faith, their patience, their courage, their conſtancie and loue vnto Chriſt, in ſuffering death for his ſake.

Auguſt. de peccat. merit. & remiſſ. lib. 2. cap. 34.

But now let vs more particularlie conſider the titles giuen to the death of the righteous. Firſt it is ſaid, that hee *perisheth*, which muſt not ſo bee vnderſtood, as if hee were quite deſtroyed, brought to nothing, and had no more being: as it befallerh brute beaſts at their death, whoſe ſoules being traduced with their bodies are mortall, and periſh with their bodies: the righteous hath a being euen after death; yet may be ſaid to periſh in regard of outward appearance; in the iudgement of fleſh and blood, hee ſeemeth

meth to perish. Yet wee must know that the righteous consists of soule and bodie : his soule being immortall cannot perish by any meanes: it can liue out of the bodie, as well as in the bodie. When it leaues the bodie, it goes vnto the Lord. This *Salomon* taught: *Dust returnes to the earth as it was,* *Ecc. 12. 7.* *and the spirit returnes to God that gaue it.* This *Phil. 1. 23.* *Paul* wisheth, *desiring to bee loosed and to bee with Christ.* This *Lazarus* enioyed at his death, being carried by the *Angels* into *Abrahams bosome.* And this *Iohn* in a vision saw performed to the Martyrs: *under the Altar* *Reuel. 6. 9.* *he saw the soules of them, which were killed for the word of God.*

But the bodie of a righteous man may bee said to *perish* : becauses it loseth the forme, the nature, and propertie of an humane bodie. It is within a short space eaten vp of wormes, and turned into dust and ashes : so as there can appeare no signes of a bodie. Though wee make neuer so much of our bodies, yet can wee not keepe them from perishing : though we feed them most daintilie, clothe them most costly, and cherish them most carefullie ; yet at last they will become a thing of naught : the beautie of them will fade : they shall bee deformed,
and

and most ougly to behold. The strength of them will bee taken away, so as they shall not stirre an hand or a foote: the agilitie of them will bee lost: they shall remaine stiffe and benumbed: the parts and members of them shal perish and fall away one after another. The flesh, blood and bones shall bee so strangely turned to dust and earth, that there shall not remaine any propertie or qualitie of them: and a man, if hee knew it not before, would neuer iudge that dust and earth to haue been flesh and blood and bones of a liuing man: yea so greatly shall our bodies be altered, that men shal not be able to discerne, which dust came of them, and which came of the earth.

Yet one thing I must needs adde, for the comfort of the righteous: that although his body seeme thus to perish in the iudgement of men, yet it still hath a being in the sight of God, and doth euen at that time, and in that case, remaine a member of Christs my-
sticall bodie. For the vnion betwixt Christ and the faithfull, is not of soules onely, but also of bodies: the bodie of euerie faith-
full man and woman is truelie vnited to Christs bodie. And this vnion cannot bee broken, death cannot dissolue it, though
death

1. Cor. 6. 15.

Fulgent. ad

Trafmund.

de pas. dom.

lib. 3.

Damasc. de

orthod. fide,

lib. 3. c. 27.

death doth breake the vnion betwixt man and wife, yet it cannot breake the vnion betwixt Christ and the faithfull. As death did not make a separation betwixt the two natures of Christ at the time of his suffering: but his soule and bodie being farre distant, the one in heauen, the other in the graue, were at that time, and in that case personallie vnited to his Godhead: no more can death make a separation betwixt Christ and the faithfull; though their bodies doe putrifie, and lie rotting in their graues, yet still they remaine members of his bodie. And as the husbandman doth make as great reckoning of that corne which hee hath sowne in his field, and lies hid vnder the clods, as hee doth of that which hee hath laid vp safe in his garner, because hee hopeth it will come vp againe and yeeld increase: so Christ Iesus doth as highly esteeme of those bodies, which are laid in their graues, as of those which yet remaine aliue, because hee knowes that one day they shall rise againe vnto glorie. They are sowne in dishonour, but they shall rise againe in honour. Their life is but hid for a time, and will bee found out againe. Christ is able to restore that which nature hath destroyed: God doth
herein

herein deale no otherwise with the bodies of the righteous, then a Goldsmith will deale ^{Chrysoſt. in} with a picture of gold, or a peece of plate, ^{Mat. ho. 35.} that is bruised and worne out of fashion: he will caſt it into the fire and melt it, not to deſtroy it, or ſuffer it alwaies to lie in the fire, but to make it a better picture or peece of plate then it was before, and therefore will take it out of the fire againe, and faſhion it according to his minde. Wherefore let not ^{Chryſoſt. in} the condition of our bodies after death, ^{1. I. beſ. 4.} make vs vnwilling to die.

If any man entending to reedifie an old rotten houſe, doe firſt put the inhabitants out of it, and then pull downe the houſe, and prepare for the building of it againe: haue the inhabitants of the old houſe any cauſe to be grieued? Will they not rather be glad that it is pulled downe, becauſe they hope that it will bee made better then euer it was before, and they may dwell in it with more ſafetie and delight? Now our bodies are as old rotten houſes for our ſoules to dwell in, if God cauſe our ſoules to depart out of them for a time, and then deſtroy them, that afterward hee may reedifie them, and make them fitter habitations for our ſoules, what cauſe haue wee to lament? Nay rather if wee
 looke

looke not so much on the present estate of our bodies after death, as vpon the glorious estate which they shall haue after the resurrection, wee may reioyce and praise God for this his worke towards vs.

*Pagnin.
Tbeaur.*

2 But another phrased is heere vsed, to expresse the death of the righteous (*are taken away.*) The Hebrew word doth sometime signifie to be gathered (though as some obserue, it be neuer spoken of things scattered) and in that sense it is vsed for the death of the righteous, when the place, whither they bee gathered, is mentioned. As it is said of

Gen. 25. 8. Abraham, that hee died in a good age, and was

Gen. 35. 29. gathered to his people: and likewise of Isaac.

Iudg. 2. 10. As also the generation which entred with Ioshua into the land of Canaan, is said to bee gathered vnto their fathers. Sometime this word doth signifie to take away: as when

Gen. 30. 23. Rachel said, God hath taken away my rebuke:

Iere. 16. 5. and the Lord saith by Ieremie: I haue taken my peace from this people. And so it is rather to bee expounded in this place, because it is set downe without any addition. Wee may heere obserue a seuerall doubling of the same things in this verse: two words to set forth the persons which died; two words to declare the manner of their death: and afterward

ward two words also to shew the carelesse regard of their death among the wicked.

It was vsual with the Hebrewes to repeate things diuers times together, either in the selfesame, or in the like words. Yet we must not thinke that there bee any vaine repetitions in the Scriptures, seeing Christ forbid-
deth vs to *use vaine repetitions in our prayers, Math. 6. 7*
and will call men to account *at the day of Mat. 12. 36*
iudgement for euerie idle word that they speake.

Wee may not imagine that the holie Ghost did vse any vaine repetitions or idle words in penning the bookes of Scripture. These repetitions serue for good purposes. In prayers they shew the seruencie of him that prayeth, and his earnest desire of the thing which hee asketh. In Prophecies they declare the certaintie and speedines of the execution: as appeareth by *Pharaohs dreame*, which, as *Ioseph* told him, *was doubled vnto him the se-* *Gen. 41. 32*
cond time, because the thing is established of *August. in*
God, and God hasteth to performe it. *Psal. 74. &*
In nar- *Psal. 71.*
rations they serue either for confirmati-
on, to assure the hearers that the matter is true, of great importance, and worthie to bee heard and marked: or else for explicati-
on, the latter clause expounding the former. For as nature hath giuen vnto mans
bodie

bodie two members of the same kinde and vse, as two eyes to see withall, two eares to heare withall, two hands to handle withall, and two feete to walke withall: that if the one should faile in his office, the other might help it: so the holy Ghost hath giuen two words of the same kinde and signification to many sentences of Scripture, that if the one shall faile in his office, and not fullie expresse the meaning, the other might helpe it. And this is the reason, why the words are so often doubled in this verse, least any should gather by the former phrase that the righteous so perisheth, that he hath not any more being at all: hee now saith, that hee is but *taken away*. And hee may be said to be taken away, both in respect of bodie, and also in respect of soule. In respect of body: for although his body bee not translated in such a manner, as the bodie of *Henoch* was, that *hee*
Gen. 5. 24. *might not see death*; nor as the bodie of *Mo-*
Heb. 11. 5. *ses* which the Lord took and buried, no man
Deut. 34. 5. knowes in what Sepulchre; nor as the bodie of *Elias*, which was carried from the earth in fierie Chariots; nor as the bodies of them which shall bee found aliue at the comming of Christ vnto iudgement, which
1. Cor. 15. 51 shall not die, *but be changed*, and presentlie

he ascend with Christ into heauen: yet is the body of euery righteous man taken from amongst men, to bee laid amongst wormes; from the liuing vnto the dead; from aboute the earth, to be laid vnder the earth; from his house, to his graue; from a place of watching, to a place of sleep; from a place of care, labor, and trouble, to a place of ease and rest: from a place of pleasure and paine, of ioy and sorrow mingled together, to a place where hee shall be void of sense to feelee any of them.

2 In respect of his soule, consider *terminum à quo*, & *terminum ad quem*, whence, and whither he is taken. From his body, to bee brought vnto God: from an house of clay, to an house not made with hands, but eternall in the heauens: from men to Angels: from sinners, to them which bee perfectlie righteous: from his greatest enemies, to his best friends: from the Church militant, to the Church triumphant: from earth to heauen: from a strange countrie, to his owne home: from a prison, to a place of libertie: from bondage, to freedome: from miserie, to happinesse: from sorrow, to ioy. Whence he is taken, you all doe well know which haue any experience in the world: whither he is brought, the Apostle teacheth:

D

when

Heb. 12. 22. when hee saith: *Yee are come to the mount Sion, and to the citie of the lining God, the celestiall Ierusalem, and to the companie of innumerable Angels: And to the congregation of the first borne, which are Written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men: and to Iesus the mediator of the new testament.*

Who would be vnwilling thus to bee taken away? And why should the righteous be afraid of death, by which they are thus taken away? Had the Israelites any cause to be vnwilling, or to feare to bee taken out of the land of Egypt, the house of bondage, and to bee carried, as it were vpon Eagles wings into the land of Canaan, a land that flowed with milke and honie? No more cause haue the righteous to feare death which would carrie them from the bondage of this world, to the heauenlie Canaan, a place of eternall rest. And why then should we mourne immoderatelic for the death of **Gen. 45. 28.** the righteous? When *Ioseph* was taken from prison, to be made a chiefe ruler in Egypt, if his father *Iacob* had been in prison with him, and had been acquainted with his preferment, should hee haue had any iust cause to be grieved? So soone as hee heard of it, hee reioycd,

reioyced, and was willing to goe vnto him. When *Saul* was taken from seeking his fathers asses, and annointed to be king ouer Israel, had his father *Kish* any reason to lament? When *Dauid* was taken from following the Ewes great with young ones, and ordained King to feed the Lords people, had his father *Ishai* any iust occasion of sorrow? No more cause haue any of vs to bewaile the death of the godly, seeing they are as highly preferred as any of them. When *Hester* was taken from *Mordecai* (who had brought her vp as his owne daughter) to be married vnto king *Ahasuerosh*, and crowned as Queene, did he lament it? was hee not most willing to leaue her? Why then should any man be so vnwilling to leaue either daughter or wife, though neuer so deare vnto him, seeing that she is but taken vp into heauen, there to bee married vnto Christ, the husband of his Church, & there to be crowned as a Queene to raigne in glorie with him?

But in this taking away, there is great difference betwixt the godlie and the wicked. They are also taken away, but why? The godly are taken out of the world, because the *world was not worthie of them*: *Hab. ii 38.* but the wicked are taken away, because

they are vnworthie to liue in the world. Those are taken away in mercie, these in iudgement: those in the Lords fauour, and these in his displeasure. And whence are these taken, or whither? They are taken from the practise of sinne, to suffer punishment for sinne: from ease to torment: from the first life, to the second death: from men to diuels: from earth to hell: from prison, to the place of execution. In a wofull taking shall they bee, when they are thus taken away. Their

Mat. 5. 25. lamentable taking away is described in him, that wil not in time be reconciled to his brother. The Iudge deliuereth him to the sergeant, the sergeant takes him, and casts

Mat. 18. 34. him into prison, whence hee must not come till he haue paid the vtmost farthing. Likewise in him that would not forgive his fellow seruant an hundred pence, his master being wroth deliuered him to the iayler, who tooke him and cast him into prison, till he should pay all that was due. Also in him

Mat. 22. 13. that wanted the wedding garment at the marriage feast of the Kings sonne: *the King saith to his seruants, bind him hand and foot: take him away, and cast him into utter darke-nesse, there shall bee weeping and gnashing of teeth.* Likewise in the vnprofitable seruant, which

which would not imploy his masters ta- *Mat. 25. 30*
lent, the talent must bee taken from him:
hee must bee taken, and cast into vtter dark-
nesse, where is weeping and gnashing of
teeth. Lastlie, in them which would not
suffer their King to raigne ouer them; he shall
say, *those mine enemies which would not that I Luk. 19. 27.*
should raigne ouer them, bring hither, and slay
them before me.

It is a grieuous thing for one that is ma-
king merrie among his companions, to bee
suddenlie apprehended by a Sergeant or offi-
cer for a traitour, theefe, or murtherer, and
presentlie without baile or maineprise to bee
taken from his companie, and carried to pri-
son, and from thence to the place of exe-
cution: As grieuous is it for a wicked man
that liues in the pleasures of sinne, to bee ta-
ken away by death, which is the Lords Ser-
geant to apprehend him, and bring him to
the prison of hell. As his entrance into *Natiuitas*
the world was euill, and his continuance in *mala, vita*
the world was worse; so his taking out of *peior, mors*
the world shall be worst of all. Oh then let *peffima.*
vs take heed least wee bee thus taken away. *Bernard. in*
Let vs learne to liue in the world as the *tra. fit.*
righteous doe, and then shall wee bee taken
away as the righteous are. *Balaams* wish is *Malach. 3.*

Numb. 23.
10.

used by many: Let me die the death of the righteous, and let my last end be like his. And yet they will not liue the life of the righteous: but few of these obtaine their desire. Looke what way a tree boweth while it stands and groweth, the same way it commonlie falleth when it is cut downe: even so, looke how men are inclined in their life time, to righteousness or vnrighteousnes; so shall they fall at their death.

Men can hardly begin righteousness at their last end. Late repentance is seldome sound repentance. Men drawing neere to their end, shall be so affrighted with death, so troubled with paine and griefe, that they shall not be able to set themselues to repent soundlie. They shall then rather seeke ease for their bodies, then mercie for their sinnes, or grace for their soules. The beginning of euerie thing is hardest, and therefore hee which hath begun well, is said to haue done halfe his worke. As it is in other things; so is it with repentance: it is a harder matter to begin repentance at the first, then to renew it afterward: and therefore the fittest time should be taken for the beginning of it: and that is rather the time of our life, then the time of our death: rather the time of our health

*Dimidium
facti qui be-
ne cepit,
habet.*

health then the time of our sicknesse. In the time of our life and of our health, we be scarce able and fit to begin serious repentance : but much more vnable and vnfit shall wee bee in the time of sicknesse and death. We reade in Scripture but of one which became righteous at his last end, the theefe on the Crosse: wee reade of one, that no man might despaire; though hee haue deferred his repentance so long : we reade but onely of one, that no man might presume to deferre it so long. The surest and safest way is to begin in time, and make no delaies : least afterward it be too late.

3 The third circumstance to bee observed in the text, is the carelesse regard of the righteous mans death. *No man considereth it in heart.* It seemes that many godly persons were alreadie dead, and their death did declare that God had some speciall worke in hand, yet the common people which were left behind them, did little regard it. This carelesse contemning of their death, doth shew that the hearts of the common people were possessed with great securitie, to make so small reckoning of such a strange worke of God. All the workes of God are carefully to bee regarded of vs, who are set

in this world to take a speciall view, and to make an holy vse of them. And therefore

Dauid thought the wicked deserued to bee broken downe, and not built vp againe, because they regarded not the workes of the Lord, nor the operation of his hands. Now the taking of the righteous away, is one of his speciall works. For to him *belong the issues of death.*

It is he that turneth man to destruction. The number of his moneths are with him: hee appointeth his bounds which he cannot passe. If a

sparrow shall not fall on the ground without our father in heaven, then the righteous which are of more value then many sparrows, cannot perish without his will and appointment. Certaine it is that none die sooner or later then he sends for them.

The works of Princes are much considered, and often talked of among the people; and ought not y^e Lords works to be much more considered of vs? Their works may be done foolishlie, rashlie, and vniustlie: but the works of God, are done in number, waight and measure, in wisdome, iustice, and mercie. *Precious in the sight of the Lord is the death of all his Saints: and shall their death be vile and contemptible in our eies? People most commonlie doe highlie esteeme those*

Psal. 116. 15.

those things, which are deare and precious among Princes: and shall the death of the righteous, which is so precious in the Lords sight, the Prince of all Princes, be lightlie esteemed of vs his people? *None of them liueth to himselfe, neither doth any die vnto himselfe.* Rom. 14.7.8 Phil. 1.20. Whether they liue, they liue vnto the Lord: or whether they die, they die vnto the Lord: whether they liue therefore, or die, they are the Lords. Yea they doe glorifie God both by life and by death. And therefore wee should not lightlie passe ouer their life or their death. But consider how they haue glorified God by their death and by their life, and praise him for the same. *Iob. 11.19.*

But why are we to consider their death? What may wee learne thereby? We learne these foure things: First, the certaintie of death. Secondly, the nature of death. Thirdly, the cause of death: and lastly, the manner how we must die.

First, by considering their death, we may learne the certaintie of death in our selues, that we must die as well as they: in which respect Salomon saith, *It is better to goe to the house of mourning, then to goe to the house of feasting; because this is the end of all men: and the liuing shall lay it to his heart.* That is to say,

say, hee which remaineth aliue, by seeing one dead, shall consider in his heart that all men shall so die, and that hee himielfe shall die as well as others. The death of others is as a looking glasse, wherein we may clearly behold the vncertaintie of our owne liues. Wee may call their death, as some doe the Sacrament, *visibile verbum*, a visible word or Sermon, teaching vs our owne mortalitie: for wee haue no better assurance of our liues then they had: what we now are, they haue been: and what they now are, we may bee: and wee know not how soone. Hee which hath taken them away now, may within a while (if it please him) take vs also away and bring vs vnto them. As death assaulted them, so will it assault vs; and we can no more resist it then they could, but must yeeld as they did. Wee are ready to forget death, and the forgetfulnesse of death, maketh vs to forget our dutie vnto God: let vs therefore consider the death of others, thereby to bee put in mind of our owne.

2 Secondly, by their death we may know the nature of death in all others: for it deales with all alike. We may there see how death doth deface that image of God which was in the bodie, and how it doth destroy the bodie,

bodie, which was a temple for the holie Ghost to dwell in. If one see a faire house of a noble man to be much defaced, and fallen to ruine, so as one stone is scarce left vpon another, it will pitie his heart: so should wee be moued in our hearts to see the body of a righteous man, which was an house for the holy Ghost to dwell in, to be so pitifully ruinated by death. Againe, wee may see what strange separations death doth make. The soule and the bodie which haue a long time liued together, as two familiar companions, are put asunder by death: & no man knowes how long it shall be before they can meet together againe.

Besides this, death makes a separation betwixt old and louing friends. The husband is separated from the *wife of his youth*, with *Prou. 5. 18.* whom hee reioyced: the wife is separated from her husband, *who was her vaile to shield Gen. 20. 16.* and to saue her: parents are taken from their tender children, which they leaue as orphans in the world, not knowing what will become of them: children are taken from their kind parents, who could haue been content to haue gone in their stead; yea familiar friends, whose soules were knit together in affection, and whose loue exceeded the

the loue of women, as did the loue of *Dauid* and *Ionathan*, are seuered one from another by death : the knot of their friendship is broken : their mutuall kindnesse can bee no more shewed by one to another. What grieve it is for louing friends to depart one from another, we may see in *Pauls* friends and hearers, when he tooke his leaue of them, and told them that they must not see his face any more : *They Wept all abundantlie, and fell on Pauls necke and kissed him; being chieflie sorie for the words which he spake, that they should see his face no more.* We had need therfore by the death of others to be put in mind of this separation before hand, that when it comes, we may be the better prepared for it.

Lastly, death makes a separation betwixt
1.Tim. 6.7. the rich man and his wealth : *We brought nothing into this world, neither must we carry any thing out of this world : Yea, men leaue their riches they cannot tell vnto whom. If that question bee asked many that are readie to die, which was demanded of the rich man, who had laid vp store for many yeeres, This night shall thy soule bee taken from thee, then whose shall these things be which thou hast provided? they might truly answere, that they cannot tell. Men heape vp riches, and cannot*

not

not tell who shall enioy them; they bequeath them to some, and others goe away with them. We had need to thinke of this before hand, that wee may vse this world as if we vsed it not: *and when we haue food and raiment, to bee therewith content:* and to bee more willing to leaue these things when death approacheth. If a man do not in his hart deeply and seriously consider of these things a long time and often before death, hee shall be as vnwilling to leaue al these things at the houre of death, as the young man was to sell his goods and giue them to the poore, when he was commanded by Christ. In things that be of waight and importance, and yet verie difficult, it is needfull to vse preparation before hand: for without it wee shall be vnfit when we come to the pinch. Souldiers which be chosen and appointed for the warres, doe exercise themselues with their weapons before hand, and are content to be trained by others which haue better skill and experience, that so they may learne in time of peace, how to behaue themselues in time of warre: so had we need in time of our life to learne how to die, and to be taught by others which die before vs, what we must do at the howre of death.

1.Tim.6.8.

Matth.19.

3 Thirdly,

- 3 Thirdly, we must consider the cause or end of their death. Some of the righteous are taken away in iudgement, and some in mercie. In iudgement, when God in displeasure doth strike them with death, to correct them for their sinnes. Thus was the man of God taken away which came out of *Indah*, and cried out against the Altar in *Bethel*, that *Ieroboam* had set vp; because hee beleeued the lie of an old Prophet in *Bethel*, and did eate and drinke with him there, contrarie to Gods commandement, a Lyon met him by the way, and slew him. Thus also were manie of the Corinthians taken away for abusing the Lords supper: *For this cause many were sicke and weake, and many did sleepe*; yet they were righteous persons: as *1. Cor. 6. 11* *Paul* before had testified of them, *Ye are washed, yee are sanctified, yee are iustified in the name of the Lord Iesus, and by the spirit of our God*: and afterward he reputerh them which were sicke and did so sleepe, to be iudged of the Lord, because they should not bee condemned with the world. The Lord is sometimes so sharpe with his owne children, that for the example of others, hee will inflict a bodily death vpon them, as a correction for their sinnes. That should be regarded of all others,

others, that their harmes may make them wise, and moue them to speedie repentance, least they bee more sharpelie dealt withall. For as Christ saith, *If these things bee done to* Luk. 23.31. *a greene tree, what shall be done to the drie?* And 1.Pet. 4.18. *as Peter saith, It iudgement first begin at the house of God, what shall the end be of them which obey not the Gospell of God?* If the master of a familie doe sharpelie correct his owne children for their faults, let not the seruants thinke that they shall escape vnpunished if they commit the like faults. If any one which sitteth at table with vs, by eating of some dish, or drinking of some cup, doe surfet, or fall sicke, or into a swoune, or die presently, it will greatlie moue vs, and wee cannot be perswaded by anie to tast of that dish, or drinke of that cup, for feare of the like: Euen so when we see Gods children that liue amongst vs to be taken away by death for practising of some sinne, it should greatlie moue vs, and wee should so abhorre that sinne, that nothing in the world could perswade vs to practise it.

Againe, others are taken away in mercie for their benefit, and for a reward of their righteousness, to free them from those iudgements which the Lord intendeth to bring vpon

vpon the world : and thus were these righteous men taken away, which here are mentioned. Their death should be considered, as a warning giuen vnto men, of some fearefull iudgement to come, and therefore should call them to repentance, that they might preuent the iudgement: but of this I wil speake more afterward in the last circumstance.

4 Lastly, we must consider the manner of their death, for thereby we may learne how to die: it may bee as a patterne or example to direct vs in our death. The wicked die either sottishly or impatientlie, or else desperatlie. Sottishly, like blocks and idiots, hauing neither penitent feeling of their sins, nor comfortable assurance of saluation. Being like
 1. Sam. 25. vnto *Nabal, whose heart ten daies before his*
 37. *death, died within him, and he was like a stone.*
 Such men die like lambes, and yet shall bee a pray for the deuouring Lion: they goe quietly like fooles to the stocks for correction.

Others die impatientlie, who doe not willinglie beare the Lords correction, deserued by their sinnes; but rage, fret, and murmure, as if God dealt too rigorously with them, and through impatiencie will vse vnlawfull meanes for their recouerie: as
 2. King. 1. 2. *Ahaziah did, who being sicke, sent messengers*

gers to enquire of Baal-zebub the god of Ekron if he should recover of his disease.

Others die desperately, their consciences accusing them most terrible for their sinnes, without any hope of pardon; as *Caine*, who *Gen. 4.13.* said, *my sinne is greater then can be forgiven;* or *Indas*, who despairing of pardon for his sin in betraying our Saviour, *Went and hanged himselfe.* *Mat. 27.5.* The consciences of many wicked men lie quietlie, and neuer trouble them all their life time, but are stirred vp at their death, and then rage and torment them like a mad dogge which is latelie awaked out of sleepe. But the righteous die most comfortable, they beleeuing in Christ, and hauing repented of their sinnes, are assured in their owne soules that all their sinnes, are pardoned in Christ: they will make confession of their faith, and giue testimonies of their repentance vnto others, for their comfort and example. They will patientlie indure all the paines of their sicknesse, as *Iob* did, knowing that all comes from the Lord, and that it is his fatherlie correction, and a signe of his loue, *because hee chaſteneth whom he loveth.* *Hib. 12.6.* yea, they receiue their sicknesse as the Lords messenger, speaking to their soules, as the Prophet *Iſaiah* did to *Hezekiah*, Put thine
E house

house in order, for thou shalt die and not line
and therefore they prepare themselves for
another world. Yea further in their sick-
nesse they can pray most feruentlie, as King
Hezekiah did, *Isaiah* 38. and then they will
giue most fruitfull and comfortable instru-
ctions to those which they leaue behind. As
the Swan sings most sweetly a little before
his death; so the righteous speake most
diuinelie a little before their end. Whosoe-
uer searcheth the Scriptures, may reade the
diuine prophecie of *Iacob* vnto the twelue
Patriarches, *Genes.* 49. the holie blessing of
Moses vpon the twelue tribes: *Deut.* 33.
the godlie exhortation of *Ioshua* to the peo-
ple of Israel placed by him in Canaan, *Iosh.*
23. the wise counsell of *Danid* vnto *Salomon*,
who was to succeed him in the kingdome:
1. King. 2. Whosoeuer readeth the Ecclesi-
asticall histories, may not onely see the ver-
tuous liues, but also the Christianlike ends of
the Saints and Martyrs in the Church. And
whosoeuer will bee present at the death of
those which truly feare God, may thereby
learne how they themselves ought to die:
for when the outward man doth decay, the
inward man is renewed more and more.
They shew, that the neerer they doe approach
vnto

vnto their end, the neerer they draw toward heauen.

But in these our daies many may bee found, who either doe not at all consider the death of the righteous, or else doe consider it amisse. Though it be a matter worth consideration; yet some do not consider it at all: because they see so many die, they make the lesse reckoning of it: till death knock at their owne doores, they neuer regard it: they must needs die themselues, before they can be brought to consider of death: they care not who sincke, so they swimme; nor how many die, so they may liue: yea this is greatlie to be lamented, that some doe regard the death of a Christian, no more then they regard the death of a dog. But seeing we may learne so many profitable instructions by their death, let vs now begin to consider it better then euer we did before.

Others doe consider it, but yet amisse; either fondly or frowardly. Fondly, through naturall affection arising from kinred, affinitie, or familiaritie. If a stranger die, it nothing mooues them: but if one of their owne friends die, they sigh and sob, they howle and lament. If the father lose his sonne, hee cries most pitifullie, as *Dauid* did for *Abso-*

- 2.Sam.18. 33. *lom. O my sonne Absolom, my sonne, my sonne Absolom: would God I had died for thee: O Absolom my sonne, my sonne.* If the mother lose her children, she behaueth her selfe like
- Mat. 2.18. *Rachel weeping for children, and would not be comforted, because they were not.* If children lose their parents, they crie after them as
- 2.King.2.12 *Elisha did after Elias, when he was taken vp, my father, my father.* If a sister lose her brother, she weepeth for him, as *Mary* did for
- Iohn 11. *Lazarus.* If the husband lose his wife, hee weepeth for her, as *Abraham* wept for *Sarah*: Yea he mourneth like a Turtle Doue which hath lost his marrow. If the wife lose her husband, shee dealeth like *Naomi*, who would not bee called *Naomi*, that is *beautifull*: but *Mara*, that is, *bitter*, because the Lord had giuen her much bitternesse. If one familiar friend lose another, he lamenteth his death,
- 2.Sam.1.26 as *Dauid* did the death of *Jonathan*: *Wo is me for thee, my brother Jonathan: very kind hast thou been vnto me: thy loue to me was wonderfull passing the loue of women.*

Indeed I cannot deny, but that we ought in a speciall manner to consider the death of those which are neere and deare vnto vs: for it may bee they are taken from vs; because we were vnworthie of them; or because we gloried

gloried and trusted ouer-much in them, and were not so thankfull for them as we ought. If we had any helpe by them, we must consider whether God haue not depriued vs of them for the punishment of our sinnes, as the widow of *Sarepta* did at the death of her son, saying vnto *Eliab*: *Art thou come vnto me to call my sinne to remembrance, and to slay my sonne?* Yet this consideration must bee ordered by wisdom, it must not be ioyned with excessiue sorrow. Neither must we consider their death alone, but also the death of others which die in the Lord, and to learne to make an holie vse thereof. For as *Sampson* found sweet hony in the carkasse of a dead Lion; so we may find some sweet instructions in the dead corps of euerie righteous man: yea the more righteous that they are which doe die, the more should their death be considered, because it may yeeld greater store of instruction vnto vs. And it may bee that God doth take away those which are neere vnto vs, because we doe careleslie regard the death of those which be farre off.

Againe, some consider the death of the righteous very frowardly and peeuishly, yea I may say maliciouslie and preposterouslie. For if anie of them bee taken away by a sud-

- den and extraordinarie death, they presently censure them as plagued of God, and condemne their former profession, thinking that God would not haue so dealt with them, if he approoued either of them or their profession. But they must bee instructed in this point by wise *Salomon*, who saith; *that no*
Eccles. 9.2. man knoweth loue or hatred of all that is before him. All things come alike to all: and the same condition is to the iust and the wicked, to the good and the pure, and to the polluted: to him that sacrificeth, and to him that sacrificeth not.
- 1. Sa. 4. 18. Eli* was a Priest, and a good man; yet brake his necke by falling backward from his seat.
- 1. Sam. 31. Jonathan* was a sworne brother vnto *Dauid*, a godlie and faithfull friend; yet was he slaine in battaile by the hands of the *Philistines*. That Prophet of God which came out of *Indah* to *Bethel* to speake against *Ieroboam*, and the altars which he had built for idolatrie, was no doubt an holy man; yet was he killed in the way by a Lion. *Iosiah* was a good King, like vnto him there was no King before him, neither after him rose any like him: yet was he slaine in the valley
2. Chro. 35. of Megiddo by *Necho* King of *Egypt*. *Iob* children were wel brought vp by their godlie father, and it is said, that before *Iob* offered

red sacrifice for them, they were sanctified: *Job 1.*
yet within a while after, as they were eating
and drinking in their eldest brothers house, a
violent wind ouerthrew the house, and kil-
led them all.

We must not therefore iudge of men by
their death, but rather by their life. Though
sometime a good death may follow an euill
life: yet an euill death can neuer follow a
good life. *Correct thine euill life, and feare not* *Corrige ma-*
an euill death: he cannot die ill that liues well, *le viuer,*
saith Augustine. And afterward answers *time malè*
the obiections of these men, and makes this *mori: sed*
the foot of his song. *Thou wilt say vnto mee,* *noli timere,*
haue not many iust men perished by shipwracke? *Non potest*
Certainly, hee cannot die ill, which liued well, *malè mori,*
Haue not many iust men been slaine by the e- *qui bene*
nemies sword? Certainly, he cannot die ill which *vixerit.*
liued well. *Haue not many iust men been killed* *Num multi*
by theenes? Haue not many righteous men bin *iusti nau-*
torne in pieces by wild beasts? Certainly, he can- *erunt?*
not die ill which liued well, &c. But I will say vn- *Certè non*
to such as censure the righteous for their *potest malè*
strange and violent death, as Christ said of *mori, qui*
those eighteen, vpon whom the tower of Si- *bene vixe-*
loam fell and slew them: *Thinke ye that these* *rit, &c.*
were greater sinners then others? I tell you nay; *August. de;*
but except ye repent, yee all shall likewise perish. *discipl.*
Luk. 13. 4. 5 *cap. 3.*

As for sudden death, it is euill to them which lead an euill life, because it finds them vnprepared, it carries them away suddenlie vnto torment : but it is not euill to them which liue well ; because it finds them prepared : it frees them from much paine which others endure through long sicknesse, and carries them forthwith to the place where they desire to be. The righteous doe so dispose of themselues in the morning, as if they might die before night ; and at night, as if they might die before morning : and therefore whensoever death comes, it finds them prepared, and is a benefit vnto them.

2 Againe, if the righteous a little before death, bee dangerouslie tempted by Satan, and shew their infirmitie by vttering some speeches which tend to doubting or desperation (though afterward they get victory, and triumph over the diuell) carnall people thinke there is no peace of conscience, and therefore no saluation to bee had, by that religion : and so speake euill of it. Let such consider the estate of *Iob* in his miserie, *who cursed the day of his birth, said that the arrowes of the almightie did sticke in him, the venome whereof had drunke vp his spirit : that the terrors of God did fight against him*
that

that the Lord was his enemy: did write bitter things against him: and did set him as a butte to shoote at. As also the estate of David, through terrour of conscience, while he concealed his sinne. *His bones consumed, he rored all the day* Psal. 32.3. *long, his moisture was turned into the drought of sommer.*

Againe, let him know that the diuell doth most tempt the best. He then tempted Christ, when hee was baptized and filled with *the holy Ghost*: so will hee most tempt Christians, when they haue receiued greatest gifts of Gods spirit. As theeuers labour to breake downe, and rob those houses onely, where great store of treasure or wealth is laid vp; and as Pyrats desire to take that ship which is best loden with the dearest merchandise: so the diuell doth most seeke to make a pray of them which are endued with the greatest measure of spirituall graces. When *the strong man armed keepeth the house, the things that he possesseth are in peace*: but when a stronger then hee, ouercommeth him, then hee gathereth greater forces and makes a new assault to enter againe. In a nie commotion, whom doe rebels kill and spoile? not those which submit themselues vnto them, and ioyne with them in their rebellion:

Luke 4.1.

Chrysost. ad
pop. Anti-
och. hom. 2.
Luk. 11.21.

Terrone.

rebellion : but those which are faithfull to their Prince, and fight for their Prince against them, as hath appeared of late in the *rebell of Ireland*. Now the diuell is as a rebell in the Lords kingdome : whom then will he most trouble and assault ? not the wicked which submit themselues vnto him, and ioyne with him in rebellion against God, but the godlie which abide faithfull, and fight vnder the Lords banners against him. Whosoeuer would raigne with Christ in heauen, must ouercome the diuell on earth:

Reuel. 3. 20.

for hee promiseth : *To hims that ouercometh will I grant to sit with me in my throne, euen as I ouercame, and sit with my father in his throne.* How can there bee a victorie, where there is no battaile ? And how can there bee any battaile, where there is not assaulting and resisting ? And no maruell though the diuell doe most assault the righteous at their death, for hee taketh the oportunitie of the time, *his wrath is then great:*

Reuel. 12.

12.

knowing that he hath but a short time. He must either ouercome them at that instant, or else not at all : yea hee takes the aduantage of their present weakenesse, and those sinnes which before hee perswaded people to bee small and light, at the time of death hee maketh

keth great and heauie. Euen as a tree or peece of wood, while it swimmes in a riuer seemeth to bee light, and one may easilie draw it; but when it comes to the shore and is laid vpon drie ground, can scarcelie be drawne by ten men: so sin is made light by the diuell so long as men liue; that so hee may still encourage them to practise it; but when it comes to the shore of death, then hee makes it heauie, and begins most to trouble their consciences with it, that if it were possible they might by it be brought to desperation. In the midst of the temptation when the godlie seeme most to bee ouercome, they are but like to a man in a trance, who lies as though hee were dead; yet he hath life in him: and therefore as *Paul* *Act. 20. 10.* saw that life was in *Eutiches* embraced him, and deliuered him aliue, when the people tooke him vp for dead; so God seeth life in the righteous being tempted, when men take them for dead: and hee will at last so restore them, as that they shall liue for euer with him.

3 Lastlie, others beholding them which were reputed righteous, to die very strangely, to raue, to blaspheme, to vtter many idle and impious speeches, to bee vnruled and behaue

Dadr. loc. comm. sit. mors metuenda malis. Et Iob. Maria Verrat. de incarnation. cap. 12.

behaue themselves verie foolishlie, they begin to suspect their profession: but let them know, that these things may arise from the extremitie of their disease. For in hot feuers and burning agues, the choler ascending into the braine, will hinder the vse of their vnderstanding; and so cause them thus to *misbehaue themselves rather like mad men then Christians*. And therefore as

Rom. 7.17. *Paul said of himselfe after regeneration, it is no more I that doe it, but the sinne that dwelleth in me: so may I say of them, it is not they which doe it, but the disease which is vpon them. All finnes committed by the righteous in those extremities, are but finnes of ignorance, because they want the vse of reason to iudge of sinne: they are also finnes of infirmitie, arising from the frailtie of their flesh: and for them they will afterward repent, if they recouer the vse of reason, and be able to know them to bee finnes: or if they doe not; they are freebie pardoned in the death of Christ, as well as other such sins be. Wherefore I say to those, which censure them vncharitablie for that their end, as Christ said to the Iewes for their carnall censure of him. Iudge not according to the appearance, but iudge righteous iudgement:*
yea,

yea, iudge not, that ye be not iudged.

Matth. 7. 1.

5 In the last place the finall cause and end of their death is to be considered. *They bee taken away from euill to come.* The speciall euils from which these righteous persons were taken, are mentioned in the former Chapter, to bee deuoured in a cruell manner by the wild beasts of the Forrest. But wee must further vnderstand that the euils from which the righteous are taken, are either ordinarie or extraordinarie. The ordinarie euils are those which either all men, or most men doe suffer. And these are either corporall or spirituall: corporall, as sicknesse and diseases, aches and paines in their bodies, grieffe and sorrow, toile and labour, crosses and losses, outward troubles and persecution. Gods children so long as they liue are subiect vnto these, as well as others; yea oftentimes more then others. *He Luk. 9. 23. which will bee Christs Disciple must take up his crosse daily and follow him. Through manie tribulations wee must enter into the kingdom of heauen. Iudgement begins at the house of God. The Lord doth chastise his children by his iudgements, least they should bee condemned with the world. A father hath two sonnes, the one offends, and is corrected;*

Verse 9.

Act. 14. 22.

1. Pet. 4. 17.

August. in

Psalm. 91.

sted; the other also offendeth, and is not corrected, why is the one corrected and not the other? because the father hath hope of his amendment, and reserues the inheritance for him: but hee hath no hope of the other, and therefore will not correct him, but doth disinherit him and cast him off: so doth God deale with men. Those which hee seeth incorrigible, hee letteth alone, though they offend; yet he seldome correcteth them, but casts them off: but others which may by correction bee brought to repentance and kept in awe, hee often correcteth, and for them is reserued an inheritance immortall and vndefiled in heaven: yea the world hateth them, because they are not of the world; yea among men they shall oftentimes suffer euill for righteousness sake. And God hereby will make triall of their faith, of their patience and constancie, and herein make them examples vnto others: so that they must looke for afflictions so long as life lasteth: but death makes an end of them all. Life and miserie are two twins, which were borne together, and must die together. And therefore *Iohn* heard it from heaven, and was commanded to write it for the comfort of men on the earth: *Blessed*

sed are the dead, which die in the Lord, for they Reuel. 14.
rest from their labours, and their works follow 13.
them. Then shall God wipe all teares from Reuel. 21. 4.
their eies, then shall there bee no more sor-
row nor crying, nor paine. Then shall they
haue euerlasting rest and no labour: conti-
nuall ioy, and no sorrow: perpetuall plea-
sure, and no paine: great plentie of all good
things, and no want: all manner of happi-
nesse, and no miserie.

The spirituall euils, from which they are
freed by death are three. First their combat
with the diuell. Here wee are in continuall
warfare: this is the militant Church: so
long as wee liue and abide in it, wee must
fight as the Lords souldiers, and not against
flesh and blood; but against principalities,
against powers, and against worldlie go-
uernours, the Princes of the darkenesse of
this world: and not for a naturall or tem-
porall, but for a spirituall and eternall life:
not for an earthlie, but for an heauenlie
kingdome. And in this battell there is no
time of truce. If the diuell be ouercome at
one time, hee will on a sudden, and none
knowes how soone, giue a fresh assault a-
gaine; but death ends the battell: not as if
the diuell got the victorie by our death, as
it

it is commonlie seene among warriours on the earth, if the one die in fight, the other getteth the vpper hand: but the faithfull at their last end, get a finall conquest, and then ascend to heauen there to triumph. The diuell cannot assault them there. Hee may compasse the earth, but hee cannot enter within the lists of heauen. He neuer came thither to assault any, since hee was first cast out; though he tempted *Adam* in the earthlie Paradice, and got him thrust out of it: yet can hee not tempt any in the heauenlie Paradice, to cause them to bee thrust thence. And therefore as a souldier which hath endured an hard and dangerous battell a long time, doth greatlie reioyce when hee hath gotten the victorie: so may the faithfull reioyce at the houre of their death, because then they make a finall end of their spirituall enemies, and begin their triumph ouer them.

2 Another miserie from which they are freed, is the practise of sinne. *Who liueth and sinneth not*, as *Salomon* saith: *In many things we offend all*. Though wee bee trulie sanctified, yet it is but in part, and therefore

Rom. 7. 17. we may say with Saint *Paul*, *I allow not that*
19. 22. 23. *which I doe, for what I would that I doe not:*

but what I hate, that doe I. And further, I delight in the law of God concerning the inner man, but I see another law in my members, rebelling against the law of my mind, and leading me captive vnto sinne. And nothing is more grievous vnto a true Christian heart then the practise of sinne; and therefore euerie one in this case, will cry out with the same Apostle. *O wretched man that I am, who shall Rom. 7.24. deliuer me from the bodie of this death?* But death destroyes sinne. Sinne brought in death: and death driues out sinne. After death all the righteous shall bee perfectlie sanctified; and made like the Angels to doe the will of the Lord readilie, willinglie, and chearefullie. As herbes and flowers breed wormes in them, yet those wormes at last will kill the hearbes and flowers: so sinne bred death in it selfe, but at last death will kill sinne. And as *Sampson* could not kill the Philistims, who were his greatest enemies, but by his owne death: no more can the righteous kill sin which is not their least enemy, but by their owne death. At the first, death was ordained as a punishment for sinne, but now it is vsed as a meanes to stop the course of sin. *I was then said vnto man, if thou sinne, thou shalt die the death: but now*

Maiores & mirabiliore gratia saluatoris in usus iustitie pena peccati conuersa est, tunc enim dictum est homini, morieris si peccaueris : nunc dicitur morietur ne pecces, &c. Aug. in ciuit dei. 13. 4. Epiphani. cont. heres. lib. 2. sect. 1. heres. 6. 1. cont. Orig.

it is said, thou must die, lest thou sinne : that which then was to be feared, that men might not sinne, must now be suffered, lest they should sinne. Sinne hath taken such deepe roote in our bodies, that it cannot be destroyed, vnlesse the bodie be as it were quite plucked vp by the roots : lest any rootes remaining, new buds of sinne doe sprout from the same. If a wild figgetree doe grow in the walles of a faire temple, and spread the roots of it all along ouer all the stones of the whole building ; it will not cease from springing, till all be pulled downe : if the stones be pulled downe, they may afterward bee set vp againe in their owne places, and the temple made as faire as euer it was : and so the figgetree may be pulled vp by the roots and will grow no more (this comparison haue the learned vsed.) In the same manner, the Lord a skilfull workeman, hauing made man for his temple, there sprung sinne in him like a wild figgetree, which was spread wholie ouer all parts of man, and it could not bee destroyed, vntill the bodie was destroyed by death : and God hauing destroyed the bodie by death, that so hee might quite roote out sinne, will build it vp againe, to be a new temple vnto him : yea mans bodie

die was in this respect like vnto a faire and *epiph. ibid.* beautifull picture of gold, which an enuious and ill disposed person doth so mangle and disfigure, as that it cannot bee brought vnto the same forme and beautie, vnlesse the owner doe melt it againe, and fashion it all a new.

3 Furthermore, it is some euill for the righteous to dwell among ill neighbours. It greatly grieueth them to see others commit sinne, and dishonour God. *Lot being 2. Pet. 2. 8. righteous, and dwelling among the Sodomites, in seeing and hearing their unlawful deeds, vexed his righteous soule from day to day. And Psal. 119. David said, Mine eyes gush out with briners of 136. water, because they keepe not thy law. And also, Psal. 120. 5 woe is me that I remaine in Meshech, and dwell in the tents of Kedar.* Hee which is trulie griued for sin in himselfe, will also be griued for sinne in others. Now the world is so fraught with sinners, that if a man would not keepe companie with fornicators, or with the couetous, or with extortioners, or with idolaters, then as *Paul saith, he must goe 1. Cor. 5. 10. out of the world.* Death therefore frees men from this euill, because it taketh them out of the world, and suffereth them not to behold either the sinnes which men commit

against God, or the euils which God doth bring vpon them: yea death doth carry them into heauen to the holy Angels and spirits of iust and perfect men, which sinne not at all, but fulfill the will of God in all perfection. They shall haue cause to reioyce for them, and not to be grieued at them.

There bee also extraordinarie euils, from which the righteous are deliuered by death; and those are extraordinarie iudgements which the Lord bringeth vpon the people and countrie where they dwelt, for some late and grievous sinnes. Thus was a young child of *Ieroboam* dealt withall. The Lord threatned to bring euill vpon the house of *Ieroboam*, and to sweepe off the remnant of his house, as a man sweepeth away dung till it be all gone. Yea the dogs should eate him of *Ieroboams* stocke that died in the Citie, and the foules of the aire should eate him that died in the field: yet that child should die in his bed, and all Israel (as it is said) shall

1.King.14.13. *mourne for him: for he onely of Ieroboam shall come to the graue, because in him there is found some goodnesse toward the Lord God of Israel, in the house of Ieroboam.* Thus also was good King *Iosiah* dealt withall. The Lord told him before hand, *because thine heart melted, and thou*

thou hast humbled thy selfe, hast rent thy 2.King. 22.
clothes and wept before mee: behold therefore ^{20.}

I will gather thee to thy fathers, and thou shalt
be put in thy graue in peace, and thine eies shall
not see all the euill which I will bring vpon this
place. And thus was Luther dealt withall (as

some haue obserued) who was taken away
in peace, not long before the Lord brought

that miserable calamitie vpon Germanie,

*Caluins cō-
ment vpon
this place.*

which hee had often foretold, would come
vpon that people for the contempt of the

Gospell. Who also desired that he might be
called out of the world, before he saw those

griuous punishments which hee greatlie
feared. Though this be no perpetuall law:

for sometime the righteous perish in the
common destruction among the wicked, as

Jonathan did with *Saul* and other *Israēlites*

*Cyprian de
mortal.
sect. 5.*

in battell against the *Philistines*. And in the
Pestilence *Christians* haue died with the *In-*
fidels.

Sometime God spareth the wicked for
the righteous mens sake which liue among
them. The Lord promised *Abraham*, that

if hee could find tenne righteous men in *So-* Gen. 18. 32.
dome, hee would not destroy the citie for

those tennes sake. And *Iob* said, *The inno-* Job 22. 30.
cent shall deliuer the lland, and it shall be pre-

served

- serued by the purenes of his hands.* Yea wheat
Matth. 13. and tares must grow together till the har-
 30.39. uest, that is, good and bad must liue toge-
 ther in the world, vntil the end of the world.
 Yet oftentimes God pluckes his children
 out of fire, which shall consume the wick-
 ed; and prouides a place of safetie for them
 in heauen, before he powre forth his iudge-
 ments vpon the earth. *Gen. 19.22.* *Lot* was commanded
 to make haste vnto the Citie of *Zoar* to
 saue him there, because the Lord could doe
 nothing vnto *Sodome*, till hee was come thi-
 ther. And when the Lord would destroy
Jerusalem for the abominations commit-
 ted in it, hee shewed to the Prophet in a vi-
 sion the destroyers, comming foorth with
 their weapons to destroy: yet they must not
 touch any, vntill they were all marked in
 their fore-heads, which mourned for all the
 abominations done in the midst of it. And
 the destroying Angels must not hurt the
Reuel. 7.3. earth, neither the sea, nor the trees, till the
seruants of God were sealed in their fore-heads.
 As the righteous are carefull to serue the
 Lord; so is hee carefull to preserue them.
 As they haue not been partakers with the
 common sort in the practise of sinne, so shall
 they not bee partakers with them in suffer-
 ring

ring punishment. Hee takes them from among the wicked, and then executeth his iudgements vpon the wicked alone. The *Egyptians* did vse to gather their corne out of the fields, and laid it vp in their barnes, and then caused the *Israelites* to gather the *Exodus 5.* stubble to make bricke withall; and in some Countries, Farmers first carrie the corne into their barnes, and then burne the stubble in the field where it growes: so the Lord first gathereth the righteous into the kingdome of heauen, and then consumeth the wicked on the earth. *It is farre from the Gen. 18. 25. indge of all the world to slay the righteous with the wicked.*

1. In this respect those which suruiue the *vse.* righteous haue iust cause to feare some present euils, and labour by vnfaigned repentance, if it be possible, to preuent them. Their death is a plaine prognostication of some euils to come, and should be as a trumpet to awaken others out of the sleepe of sinne. Manie of the wicked reioyce when the godlie are taken away from them: they loue their roomes better then their companie: they hated them and their profession in their life time, because, as they say, *they are not for our profit, and they are contrarie to our do-*

*wisd. 2.12. ings: they checke vs for offending against the
15. law: it grieneth vs to looke vpon them: for*

*Ioseph.an-
tiquit. li. 17
cap. 9. de
bell. Iudai-
co lib. 1. 21.*

*their liues are not like other men; and there-
fore at their death they are glad that they are
rid of them: when indeed they haue grea-
ter cause to howle and weepe for the mise-
ries that shall come vpon them. The righ-
teous need not to imitate the vngodly pra-
ctise of Herod, who being ready to die, and
thinking that his death would bee a great
ioy to many, shut vp in prison some noble
men of euery towne: and required his sister
Salome, and her husband Alexa, that so soone
as he was dead, they should kill those noble
men, and then all Iudea would lament his
death. The Lord himselfe doth often make
the death of the righteous to bee lamented,
by sending of extraordinary iudgements im-
mediatly after their death. When Noah en-
ters into the Ark, the world is drowned with
the flood: when Lot departs out of Sodome,
it is burnt with fire.*

*2 In this respect also the righteous haue no
cause to feare death, but rather to desire it:
for what is it but an ending of some trou-
bles, and a preuenting of others? They may
Phil. 1. 23. with Paul desire to bee loosed and to be with
Christ, which is best of all. It is true which*

Salomon

Salomon saith, *That the day of a mans death is better then the day of his birth.* Eccles.7.3.

For the day of a godlie mans birth is the beginning of his misery; but the day of his death, is the end of his miserie. Indeed the day of a wicked mans death is the most wofull day that euer befell him; for hee is not taken away from the euill to come, but he is taken vnto euill, to be tormented in hell for euermore. And therefore he feares death as much, as a malefactor feareth a Sergeant that cometh to carry him to prison, where he is like to abide till the day of execution. That is true in them which the Diuell said, *Skin for Iob 2.4. skin, and all that euer a man hath, will he giue for his life.* And as the Gibeonites were content rather to bee bondmen, and hewers of Ioshua 9. wood, and drawers of water, then to bee killed by the Israelites as other nations were: So they had rather indure any kind of miserie then to die as others doe, because they feare a worse estate after death, and therefore must bee pulled from the earth with as great violence, as Iob was pulled from the 1. King. 2. hornes of the altar, vnto which he had fled 28. as to a place of refuge. But the godlie knowing what an happie exchange they make by death, they desire to die so soone as it pleaseth

August. de
Ciuit. Dei.
lib. I. ca. 22.
Nullo a-
nimam re-
cipio, que
me nolente
separatur à
corpore.
Tales stulta
philosophia
habeat
martyres.
Hieron. ad
Marcell.
Luk. 2. 29.

pleaseth the Lord. Indeed none ought for
 the ending of present calamities, or preuen-
 ting of future miseries, to shorten their owne
 daies, as *Saul* did by falling on his owne
 sword: nor yet for the present enioying of
 eternall happines, procure their owne death;
 as *Cleombrotus* did, who reading *Plato* his
 booke of the immortalitie of the soule, cast
 himselfe headlong from a wall, that he might
 change this life for a better. He onely who
 gaue life, must take it away: and the Lord
 may say to such, *I will receiue no soules, which*
against my will haue gone out of the bodie: the
Philosophers which died so, were martyrs of foo-
lish philosophie. Yet seeing that death freeth
 the righteous from present and future mi-
 series, they may bee most willing to die, so
 soone as the Lord calleth for them: and
 when death approacheth, may say with *Si-*
meon: Lord now lettest thou thy seruant depart
in peace.

3 Lastly, in this respect wee must learne
 not to mourne immoderately for the death
 of the righteous. Though we receiued great
 comfort, and inioyed some benefit by them
 while they were aliue: yet seeing that death
 is an aduantage vnto them, we should bee
 content patientlie to beare our owne losse,
 in

in respect of their great gaine. If two friends should lie in prison together, or should dwell together in a strange countrey, where both of them were hardlie vsed, were many waies iniured, endured great want, and sustained much miserie: though they loued one another dearelie, and the one were an helpe and comfort to the other; yet if the one should bee taken from the other, and brought to his chiefest friends, and among them be not onely freed from all such miseries as before hee had endured, but also be aduanced to great preferment; will the other which is left behind him, be discontented at it? Will hee not rather wish himselfe to be there with him in the like case; then desire, that either he had staid with him, or might returne againe? This our life is as a prison, or strange countrie, in which we indure great miserie, and may euerie day looke for more: if therefore our dearest friends be taken from vs, freed from these miseries, and aduanced to great glorie with Christ and his Saints in the kingdome of heauen; we haue no cause to wish that either they had staid longer with vs, or might returne againe vnto vs; but rather desire that we might quickly go vnto them,

to

Greg. Nazianzen. funeral. prayer.

to be glorified in like sort. Though we may thinke that they died too soone for vs, yet they died not too soone for themselues: for the sooner they come to rest and happinesse, the better it is for them. Their condition is farre better then ours, for they are freed from misery; we are reserued for further misery: they are already arrived at the haven of eternall rest: and we are still tossed on the sea of this world, with troublesome waues, and dangerous tempests: they haue ended their iourney with lesser trauell, and making a shorter cut: and wee are yet traueling with wearisomnesse in our iourney. If any one of them could speake after their death, he would say vnto those which weepe for him, as Christ said to the daughters of

Luk. 23. 28. Ierusalem Weepe not for me, but weepe for your selues, and for your children; because of the dangerous daies which shall ensue: Or as

Iohn 14. 28. Christ said vnto his disciples, If yee loued me, ye would verilie reioyce, because I goe vnto the Father.

But if examples do moue any thing at all, I may applie all that hath bin spoken to our present occasion. A righteous woman is perished: a mercifull woman is taken away: let vs lay it to our hearts, and consider that *shee is taken*

taken away from euill. I am fullie perswaded that she is deliuered from ordinarie euils: and it may bee her death hath in her selfe preuented some extraordinarie iudgements which remaine for vs that are left behind. Sinne is now so rife and ripe among vs, that we may iustlie feare some strange future euils: God grant, that as she hath preuented them by her death, so we may prevent them by our vsfained repentance.

I know that she, being receiued into the societie of the Saints in heaven, neither careth for, nor seeketh mans praises: she neither needeth our prayers, nor yet our praises: if she desire any thing, it is our imitation. Yet to praise the dead, is a thing lawfull in it selfe, and profitable vnto the liuing. If it had not been a thing lawfull, neither *Dauid* would so highlie haue commended *Jonathan* for his feruent and constant loue, 2.Sam.1.26. neither would the holie Ghost haue commended King *Iosiah* for his integritie aboue all others, 2.Chron.35.23. Neither would the author to the Hebrewes haue so greatly praised the Patriarchs and Prophets for their excellent workes of faith. Neither would Christ haue commanded, that wheresoeuer the Gospell should bee preached throughout all
the

Ille quidem anima in societatem recepta fidelium atque castorum, laudes nec curat, nec querit humanas, imitatio nem tantum querit. Aug. Epist. 125. ad Cornel. Heb. 11.

*Matth. 26. the world, that which the woman had done in
13. annointing him, should be spoken of, for a memo-*

riall of her. God would not haue the vertuous deeds, and holy examples of the righteous to bee buried with them, but to bee kept in remembrance, for the imitation of others. Christ commended some, while they were aliue, as the Centurion for the greatnes of his faith, Matth. 8. Iohn Baptist for his constancie, his sobrietie in his apparell, and the dignitie of his office, Matth. 11. May we not then praise the dead? For we may best commend sailors when they arriue at the hauen, and souldiers when they haue gotten the victorie. These praises may profit the liuing: they may comfort the friends of the deceased, assuring them of their happie exchange by death. And for this cause the Fathers in their consolatorie letters written to them which lost their friends, haue inserted large praises of them: they may stirre vp others to praise the Lord for them, and likewise prouoke them to follow their good example. As fire, when it is raked into, will cast forth some heate and light; and precious ointment if it be stirred, wil cast forth a sweet sinel to them which be neere: so the praises of saints departed being mentioned, will yeeld some comfort

*Basil. serm.
in Gord.
Martyr.*

fort and profit to those which heare them.

I may the more boldlie speake somewhat of this godlie Gentlewoman, whose soule (I doubt not) God hath taken vnto himselfe, and whose bodie is now to bee committed vnto the earth, because I knew both the course of her life, and the manner of her death. It pleased God betime to season the vessell of her heart with heauenlie liquour, whereof it did alwaies tast afterward: good seede was sowne in her soule at the beginning, which budded and brought forth good fruit vnto the end. She was by nature very humble and lowlie, not disdaining any: very louing and kind, shewing courtesie to all: very meeke, and mild, in forbearing euery one; so as they which did dailie conuerse with her, could neuer see her angrie: and hereby shee got the loue of all. For matters of religion few went before her. She gaue her selfe much to reading: as *Paula* did traine vp her maides to reade, and learne euerie day some thing in the Scriptures; so did shee accustome her selfe to reade euerie day eight Chapters in the Bible: and would not suffer any occasion to hinder her in that taske: yea and moreouer at conuenient leasure would reade o-

*Descriptio-
ris sanctis
quotidie
aliquid discere.
Hieron. E-
pitaph. Pau-
la ad Eu-
roch.*

uer

uer other godlie bookes for her further instruction. She was also much giuen to prayer: for besides that shee would both morning and euening ioyne in prayer with the family, shee was espied to seeke out solitarie places for priuat prayer and meditation. She did most dutifully frequent the publicke exercises in the Church: had a speciall care to sanctifie the Sabbath; and was greatlie grieved, if shee might not heare one or two Sermons on that day. Although she dwelt farre from the Church, yet would she neuer be absent, if shee were able either to goe or ride. Yea she might be found in the Church when others which dwelt neerer, and were able to haue come, might haue been found in their houses, or vnfit places for that time. By these meanes shee did greatly increase in knowledge, not being like those women

2.Tim. 3.7. Which are euer learning, but are neuer able to come to the knowledge of the truth. But rather

Psal. 119. like Dauid, who understood more then the ancient.

She had a verie tender conscience, and would often weepe not onely for her owne finnes, but also for the sins of others; especially if shee espied a fault in those which were neere vnto her, and whom she loued dearly.

In

In her sicknesse I know she had a dangerous conflict, yet a ioyfull conquest. Not long after the beginning of her sicknesse, being a weeke before her death, I comming to visit her, found her somewhat troubled in conscience; the enimie had then begun to assault her: but within a while, by conference with me and others, and also by prayer, shee was comforted. But after our departure, the enimie did more strongly and strangely assault her againe, as might appeare to them which were present: for she neither would, not yet could conceale it.

Though I was not present at this conflict, yet was I present at the conquest. I comming to her the day before her death, found her exceedingly rauished with the ioyes of heauen, praying God most cheerefully for his great mercies, and wonderfull workes of God toward her, repeating many verses of the Psalmes, and other places of Scripture, to expresse the worke of the Lord vnto her, and to set foorth her thankfulnesse vnto him. Shee said, *the path was smooth, and strowed with flowers where she did treade, that shee was as it were in Paradise, and felt a sweete smell, as in the garden of Eden: that the ioyes which shee felt were wonderfull, wonderfull! repeating that*

G

word

word oftentimes together. I cannot rehearse the least part of those heauenly speeches which then she vttered. She often desired others to pray and to praise God for her: and when I had once ended praier, within a while after she would desire me to pray againe. The next morning which was the day of her death, I saw her continue in the like sort, though not able by reason of her weaknes, to speake so much: she then desired our prayers againe for her, and when prayer was ended, and I gone out of the house toward the Church, she caused me to be called backe, to pray once againe with her; and when I departed, wished some faithfull Minister to help mee, and thus continued in godly speeches and prayers vntill her last end. This was the manner of her death.

* Origen. in
Num. ho. 27
Hieron. ad
Eustoch. de
custod. vir-
ginit.
August. de
temp. serm.
85. Chryso-
log. serm. 79

I haue heard that some speake very vncharitable of her, by reason of her temptation, and thereupon mutter much against religion it self: but such should remember that which I haue spoken before, that the diuell most assaulteth them which be most godly, thinking to hinder all religion, if he may preuaile with such: * *and if you yet doubt of this point, I could shew the testimony of the best learned to approue it.* And in temptation the best may quaille,

to

to shew how weake we are, and to keepe vs from presumption. Yet seeing that as *Iacob* spake of the tribe of *Gad*, *An host of men shall overcome him, yet he shall overcome in the end:* so it came to passe in her; her enimie for a while seemed to preuaile, but in the end was troden downe vnder her feet. We should rather praise God for the victorie, then speake euill of her for the combate: and feare lest he who tempted her so strongly will also tempt vs; and therefore let vs put vpon vs armour of prooffe, that we may be able to stand in the day of triall. I pray God, that those which speake euill of her death, doe not die worse then shee did. Howsoeuer it was, I will say with *Paul*, *Who art thou that iudget another mans seruant: he standeth or falleth to his owne master.* I hope she resteth with the Lord, and therefore let ill tongues rest, and speake no more against her. Although her mother haue lost a dutifull child: her husband a chaste, a louing and discreet wife: her brethren, a deare and kind sister: her neighbours a peaceable and courteous neighbor: her friends, a religious kinswoman: her familiar acquaintance, a vertuous companion: the poore, a charitable relieuer: and I my selfe, one of my best hearers. Yet I will say to all, as *Hierom* did to

Chrysost. ad
pop. Anti-
och. hom. 1.
& hom. 30.
in Genes.
Cyprian. ep.
lib. 3. epi. 1.
Bernard. in
Psal. qui ha-
bitat ser. 7.
Greg. mag.
pastoral.
part. 3.
adm. 29.
Epist. lib. 7.
cap. 53.
& lib. 10.
cap. 38.
Gen. 49. 19.
Rom. 14. 4.

Non moue-
mus quod
talem ami-
simus, sed
gratias agi-
mus, quod
talem habu-
imus, imo
habemus.
Deo enim
uiuunt om-
nia, &c.
Hieron. ad
Eustoch.
epitaph.
Paula.

Eustochium concerning her mother *Paula*:
Let vs not mourne because we haue lost such a
one, but let vs rather giue thanks, that we haue
had such a one; yea rather that wee still haue
such a one; for all line vnto God: and whosoe-
uer returneth vnto the Lord is reckoned in the
number of the familie. Let vs learne to imitate
those good things which were in her: let vs
be stirred vp by her death both to consider
the vncertaintie of our owne liues, and
also to prepare our selues for our last
end: that it may be the beginning
of our euerlasting glorie. The
Lord God grant that euerie
one of vs may do it.

Amen.



FINIS.



THE SOVLES SOLACE AGAINST SORROW.

*A funerall Sermon preached
at Childwall Church in Lanca-
shire, at the buriall of Mistris Ka-
therin Brettergh, the third of Iune
1601. in the afternoone of
the same day.*

By W. LBYGH Bachelor of Diuinitie
and Pastor of Standish.

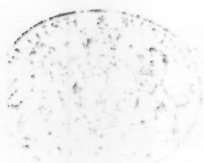
PSALME 126. 5. 6.

5. *They that sow in teares, shall reape in ioy.*

6. *They went weeping, and carried precious
seed: but they shall retorne with ioy, and bring
their sheaves.*



LONDON
Imprinted by Felix Kyngston.
1612.



TO THE REVEREND
MAN OF GOD, AND FAITH-
full Preacher, M^r. WILLIAM LEYGH, Ba-
chelor of Diuinitie, and Pastor of Standish
in Lancashire : WILLIAM BRETTERGH
wisheth encrease of all good graces, for the
gathering of Gods Saints, and building
vp of his Church, and for his owne
euerlasting saluation in
Iesus Christ.

Good Sir, after I had read with com-
fort, that which I gained from you
With much entreatie, I meane a copie
of your Sermon, preached at my Wines Funerall;
I was so full and pregnant of the birth, that I
could bear no longer, but must needs bring forth
the same, and lay it in the lap of Gods children:
which how euer I vse it in the nursing, was from
your selfe a perfect birth. Happily you will deeme
I do you wrong, to publish the same, without your
further warrantie: indeed you may, and my selfe
should thinke none other; but that fearing vpon
a second entreatie you might either perswade me
in your lone, or ouer-awe me by your authoritie,
to desist from printing the same: I haue thought
good rather to venture vpon all earthly replies,
then to hazard the Want of so heauenly a solace.
Good Sir pardon my boldnesse; for and if you

The Epistle.

would giue me your house full of gold, I cannot keepe it, what God will haue out : nor can I be silent where God will speake : The best is, I lacke no priuiledge : The Lord hath giuen good successe: The Examiner full allowance : The Learned good approuall: And my conscience is cleare Within: I do it neither to your praise, or my owne, but with a single heart to set out the Lords glorie. And for the wantonnesse of the world, the iniquitie of the time, and the multitude of malicious wresters, of whom you speake; let them alone, while they but pine themselves in feeding vpon our best things. The Lord giue grace, countenance, and continuance in the blessed worke of the Ministerie, for his Sions sake.

London this 20. of Nouember 1601.

Your assured in Christ Iesus,

WILLIAM BRETTERGH.



THE SOVLES SOLACE against sorrow.

ISAIAH 57.2.

*Peace shall come: they shall rest in their beds,
every one that walketh before him.*

T Was the preparation and day *Mark. 15.*
before the Sabbath, when *Ioseph* *42.*
of *Arimathea*, with *Nichodemus* *Iob. 19. 38.*
and the woman that came from
Galile; begged of *Pilate* the bodie of *Iesus*;
wrapt it in sinton; embalmed it with spices;
buried it; and so gaue him the last dutie of
eternall obsequie.

As that was honourable in *Christ* the
head; so is it not dishonourable in vs his
members. And for that I hold this day, you
haue done well, who haue followed the
hearse of this our deare sister, to giue her
the last honour of buriall; though last (I say)
yet

yet not the least of Christian duties. All which on your behalves (blessed Preacher, and blessed people) how readily and religiouslie hath been performed, I rather ioy to feele in my heart, then can find the way to expresse with my tongue? howbeit in lieu of my vnfained loue to her that resteth now in peace; as also of you my deare brethren, who yet a while must endure the warres of this wofull world; giue me leaue in respect of both, to charge my selfe with a dutie more particular, and more abounding. For as the

Mark. 16. 1. *Maries* could not be satisfied with all that was done by *Ioseph* and *Nichodemus* for their master *Christ*, vnlesse their poore balme went withall: so can I not content my selfe with all you haue done (though most sufficient) vnlesse I bring some findon of mine owne, and buy some balme to bestow vpon this Saint.

As loue is full of labour; so it spareth no cost; and for that I say with *Dauid*, *I will not offer burnt offerings vnto the Lord my God, of that which cost me nothing*: so then being called vnto this place, by him who may command mee much, for that his praise is in the Gospell (I meane the *saddest Saint* in all the assemblie) I did not consult with flesh and blood,

blood, but haue as you may see, most willingly obeyed the heauenly call.

Desirous by my best endeouours, and sweetest balme, to comfort the liuing, by commending the dead: so did *Isaiah* in this place, as you haue heard from the former Angell, who tooke the commination to himselfe, out of the verse going before, of Gods peremptorie summons of all by death; iust, and vniust; righteous, and vnrighteous; faithfull, and faithlesse; and hath left the consolation for me, thereby to raise you vp from deepe despaire, and put you in a place of *peace*, lay you in a *bed of rest*, with the Saint that gone is, and all such as *walke before the Lord*.

That all must die, as hath been told you, there is no remedie; for wee come by the wombe, and goe by the graue; and ere you come to the sweete running waters of *Shilo*, *Jfai. 8. 6.* that runneth softly, you must passe the turbulent waters of *Iordan*, that go roughly. Death *Jer. 12. 5.* is the Ladie and Empresse of all the world, her seasure is without surrender, and from her sentence there is no appeale.

It is not the maiestie of the Prince, or holinesse of the Priest; strength of body, feature of face, learning, riches, or any such secular regard,

regard can plead against death, or priuiledge any person against the graue: nay I say more, bethy dayes neuer so few, or thy yeeres neuer so full: count with *Adam*, and tell with

Gen. 3. 27. *Methusalem* 969. yeeres truly told; yet die thou must: be they many, or be they few, all is one; yeeres are no priuiledge against the graue.

For the generall then I thus conclude,
Hebr. 9. 27. *Statutum est omnibus semel mori.* The decree
Dan. 5. 5. is out, all must die: *Balthashars embleme* is
 & 25. vpon euery wall: and his impresse is vpon all flesh, *Mene, Mene, Tekel Vparsin.* *Numerauit, appendit, diuisit.* God hath numbered thy daies: hee hath laid thee vpon the balance, and thou art found wanting; thy kingdom is diuided, and giuen to the *Medes*, and *Persians*.

Say Princes, say Pefants, say all, corruption thou art my father, rottennesse thou art
Iob. 17. 13. 14. my mother, wormes and vermine yee are my sisters, yee are my brethren; say graue, thou art my bed; sheet, thou art my shrine; earth, thou art my couer; greene grasse, thou art my carpet; death demand thy due, and thou gathering host *Dan*, come last, sweepe
Iosua 6. 9. all away.
Numb. 10.

25. And now my brethren that all is gone, where

where is the remaine of our religious hope? *spes in olla*: nay *spes in urna*. There is hope in the graue: so saith *Isaiah* the sonne of *Amos*, in this place, of all the Prophets most Euangelicall, and of all the Euangelists most Propheticall.

In which Scripture, for the better carrying away of the whole, you may obserue these speciall points. First, gladsome tidings from heauen, and what it is: *peace to the Diuision. soule, and rest to the bodie*. Secondly, gladsome tidings from heauen, and to whom it is: *to all such as walke before him*. Euerie word if you weigh well, truely Euangelicall; I meane good newes from a farre countrie; gladsome tidings of heauenlie things.

What more acceptable then the welles of sweet water to a thirstie soule? what more pleasing then to heare of peace, in the time of warre? what so to be desired in this moiling world, as after toile to heare of rest? And what so comfortable to checke all miserie; as to heare of mercie? And fully to be assured, that in the middest of death, we are in life, and that *peace shall come*.

This impression of immortalitie, and assured hope of deliuerance, from danger, death,

death and miserie, hath ever possessed the hearts of Gods Saints, and been as it were a *naile* of the sanctuarie, to keepe them in life, and fasten them to a further hope of future perfection. Thus *peace shall come.*

Eccles. 12.
11.

Iob in the plea of all his miseries (as hee thought) endlesse, easlesse, and remedlesse, to the weake and silly eye of flesh and blood; yet vpon a better suruey, with the single eye of faith, held by this very hope, and none other: *Peace shall come.*

Iob 19. 8. 9.
10. 11. 12.
13. 14. 15.
¶

For when hee had grieuousslie complained, that the Lord had hedged vp his wayes that hee could not passe, and set darkenesse in his pathes; when hee had spoiled him of his honour, and taken the Diadem from his head; when hee had destroyed him on euerie side, and remooued his hope like a tree; when his armies of afflictions came together, made their way vpon him, and camped about his tabernacle; when his brethren were remooued farre from him, and his acquaintance were strangers vnto him; when his neighbours had forsaken him, and his familiars had forgotten him; when his household seruants both men and maides, tooke him for a stranger, and would not answere him, though hee prayed them with his

his mouth; when his breath was strange vn-
to his wife, though hee besought her too,
for the childrens sake of his owne bodie;
when the wicked despised him, his secret
friends abhorred him, and those whom hee
loued, were turned against him: finallie,
when beside these great losses, and most cru-
ell vnkindnesse, he was toucht in his owne
person, so as his bone claue to his flesh, and
he only escaped with the skinne of his teeth;
yet in all these dolours, thus hee demurred,
Peace shall come: though in different words,
yet in equall sense, hee made it the issue of
all his maladies. *Scio quod redemptor meus*
viuit, I know that my Redeemer liueth, and hee
shall stand last on the earth: and though after
my skinne, wormes destroy this bodie, yet shall I
see God in my flesh, peace shall come. Oh that
these words were now written! Oh that they
were written; euen in a booke, and grauen
with an iron pen, in lead, or in stone for euer,
to the solace of all distressed Saints. *I know*
that my Redeemer liueth, and that peace shall
come.

David, euen distressed David, anchored
vpon this hold, when tossed vpon the seas
of worldlie woes, hee felt the froth and fu-
rie of *Sauls* rage; and *Dogs* despite; *there-*

I. Sa. 17. 11
I. Sam. 22.
bellson 9. 10.

2.Sam.15. bellion and incest of his owne children; beside
 1.King.1.5 the horror of his proper sinnes, which night
 2.Sam.13.1 by night caused him to water his couch with
 Psal.6.6. teares: all these surges had sunke his soule
 had not his eyes bin fixed vpon this promon-
 torie bone spei, Peace shall come: which vn-
 doubtedly he felt in his heart, when he spake
 with his mouth, and said, to the solace of his
 Psal.27.13. shrinking soule. *I should utterly haue fainted*
 14. *but that I beleeued verily to see the goodnesse of*
the Lord in the land of the liuing: O tarrie thou
the Lords leasure, be strong, and he shall comfort
thy heart.

Paul is powerfull in this kind of plea-
 ding, and if you marke it well, in the course
 of all his Epistles, you shall find, that euen
 as afflictions were multiplied, his ioyes
 Phil.1.21. were increased. *Death was to him an aduan-*
tage: dissolution was his desire; and to bee with
Christ was best of all: Peace shall come, was
 his plea against all the issues of death and
 doome.

When in labours more abundant, in
 2.Cor.11. stripes aboue measure, in prison more plen-
 13. &c. tiously, in death often; when of the Iewes
 five times he had receiued fortie stripes saue
 one; when thrise beaten with rods, once
 stoned, thrise hee had suffered shipwracke,
 and

and beene in the deepe sea both night and day; when in iourneyings often, in perils of water, in perils of robbers, in perils of his owne nation, in perils among the gentiles, in perils in the citie, in perils in the wilderness, in perils in the sea, in perils among false brethren, in wearines and painefulnes, in watchings often, in hunger and thirst, in fasting often, in cold and nakednes: and to conclude, when beside the things that were outward, hee was combred dailie, and had the care of all the Churches; yet here was his hold, and to this hope was hee fastned, *Rom. 8. 18.*

I account that the afflictions of this present time, are not worthy of the glory which shall bee shewed vnto vs. Therefore we faint not (saith the blessed Apostle vpon the like plea) but though our outward man perish, yet the inward 2. Cor. 4. 16. man is renewed daylie; for our light afflictions 17. 18. which is but for a moment, causeth vnto vs a farre more excellent and eternall waight of glorie: while we tooke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall, but the things which are not seene, are eternall. Peace shall come.

Paul. Paul, this issue of life and soule-solace; this heauenlie hold, and spirituall ra-
H
uishment,

- Phil. 3. 13. *is behind, and to hold hard vnto that marke*
 14. *which is before, euen Iesus Christ, the au-*
thour and finisher of thy faith. Heere in
 Col. 3. 3. 4. *grace, thy life was hid in Christ, and for that*
now in glorie it doth appeare in Christ:
 1. Cor. 10. 11 *happie place, happie Paul, happie shrine,*
happie Saint, so to bee blessed both in life,
and death: and woe vnto vs, vpon whom the
ends of this world are come, if being com-
 Heb. 12. 1. 2 *passed with so great a cloud of witnesses, wee doe*
not cast away euerie thing that presseth downe,
and the sinne that hangeth so fast on, running
with patience the race that is set before vs, and
looking vnto Iesus the author and finisher of
our faith: who for the ioy that was set before
him, endured the crosse, and despised the shame,
and is set at the right hand of the throne of
God.

2. Wofull
 wants.

And here me thinks, vpon the sense and
 sight of sin, which swarmeth euerie where,
 to the subuersion of states, and destructi-
 on of soules: I find no cause of such so great
 Ephes. 4. 17. *excesse, as that with men, there is no pas-*
 18. 19. *sion of their mortalitie: there is no impres-*
 Passion of *sion of their eternitie. For and if there were,*
 mortalitie. *assuredlie then oderunt peccare boni virtu-*
tis amore, oderunt peccare mali formidine pœna.
 The

The good, they would not sinne in loue of vertue, and the euill, they durst not sinne for feare of punishment. Did the sinner but thinke of this, that *Tophet* is prepared of old, *Isai. 30.33.* and that euen for the mightie as well as the meane; it is prepared. That the gulfe thereof is deep and large, and the burning is fire and much wood, with the breath of the Lord; like a riuer of brimstone, still to kindle it: I say, had he but a passion of these things, little doe I doubt, but his heart would fall, his soule would shrink, and he would leaue sin for feare of punishment.

To passe ouer a due regard of these things; and to come to the tenth of our lost time, *1. Pet. 4.3.* and carelesse daies, pittifullie spent and wasted in wofull securitie. Did wee but affoord our soules though extraordinarie; yet any the least meditation 1. of the shortnesse of our life; more brittle then glasse; more light then smoke; more swift then wind. 2. Of the day of our death; sure in the end, vn Timer in the time, and bitter when it cometh. 3. Did we but with feare foresee, *Reuel. 6.17.* *em & Deum ultionis*, a day and a God of re- *Act. 17.31.* uenge, by a iudge; infallible for his wisdom; inflexible for his iustice; insugable for his power; when to call vpon the moun-

Luk. 23. 30. *taines, cadite, cadite, fall upon vs, fall upon vs, will bee to late.* 4. And finallie to close with

hell, to the horrour of all hellish hearts:

Isai. 66. 24. could we but feele in heart and semblance, the *intolerable* paines of hell, endles, easelless and remediless in the damned; would much abate the heate of our sinning, strike it in the blade, breake it in the head, and kill it at the heart.

Iam. 5. 16. But alas, and *vos vnto vs*, that euer wee
Zeph. 1. 12. liued to see such excesse of sinning with all
Isai. 22. 12. states, in all securitie. *Hanibal ad portas.*
13. *Imminet mors, iudicium dei, infernus, omnia*

horrenda: et quasi nihil ad nos, videmus, ludimus, peccataq, peccati adycimus. Death is at our doores; iudgement is ouer our heads; hell is at hand; all horrible: and yet without horror wee laugh, wee leape, wee daunce,

Amos 6. 4. we play, we lie upon beds of *inorie*, and stretch
5. 6. our selues to the full of our follie: We eate the lambs of the flocke, and the calues out of the stall; we sing to the sound of the violl vaine delights; and we inuent to our selues instruments of musicke like David: as hee to the seruice and honour of his God, so we to please our vn sanctified affections, and extrauagant lusts. But good Lord how long? how long

Reuel. 6. 10. without measure shall wee prouoke thy
maie-

maiestie? How long without repentance shall wee behold our miserie? How long without compassion shall we looke vpon him whom wee haue pierced? how long by swearing, and lying, and killing, and stealing, and whoring, shall sinne breake out, and blood touch blood? Oh Lord thou knowest; *Pedibus timor addidit alas*, feare forceth flight. Oh set thy feare Lord before our face, so settle it in our hearts, as henceforth wee doe no more consult with flesh and blood, but readilie obey they heauenlie call, by flight from sinne, for feare of iudgement.

Zach. 12. 10

Hos. 4. 1. 2.

Gal. 1. 16.

Act. 16. 19

2 As for the second cause of our excessiue sinning, to wit, the insensibilitie of peace to come, of future rest, of heauenlie being, passions of our ioy, and impressions of our eternitie; I say the want is wofull, but the feeling is of force to beate backe Sathan, with all his retinue, either of sinne, death hell or doome. It made Paul to forget not only sinne, but himselfe too, and say *whether in the bodie, or out of the bodie, I cannot tell, God he knoweth; but I feele things that are unutterable.* It made the Disciples in the transfiguration vpon the mount; to translate their thoughts from mortall mould, and say,

Impression of eternitie.

2. Cor. 12. 2.

Mat. 17. 4.

in sense and feeling of that heavenly being, *Bonum est esse hic.* It is good Lord for vs to be heere, let vs make tabernacles. It made *Simeon* say with solace, when hauing laid in his heart what he lapt in his armes; euen sweet Christ, the rauishment of his soule: Lord

Luk. 2. 29. now lettest thou thy seruant depart in peace according to thy word: mine eyes haue seene thy saluation. I feare no sinne; I dread no death; I haue liued enough, I haue my life: I haue longed enough, I haue my loue: I haue seene enough, I haue my light; I haue serued enough, I haue my Saint: I haue sorrowed enough, I haue my ioy: sweet Babe, let this Psalmeserue for a lullabie to thee, and a funerall for mee: Oh sleepe in my armes, and let me sleepe in thy peace.

And heere out of *Simeon* would I raise a doctrine. *Simeon* had it by reuelation from

Luk. 2. 25. 26. God, that hee should not taste of death till hee had seene the Lords Christ; nor doe I thinke, but that God in like lenity, doth and will deale with all his Saints, and neuer suffer the good and righteous to depart out

Num. 27. 12 of this world comfortlesse. *Moses* saw the land of promise before hee died. *Aaron*

Num. 20 28 saw his sonne *Eleazar* in his roome before

1. Kin. 1. 30. he died. *David* saw *Saloman* his successour

ere

ere he died. *Ezekias* saw his house in order ^{2.King.20.}
 ere he died. *Christ* was glorified vpon the ^{1.}
 holy mount ere hee died. *Stephen* saw the ^{Mat.17.}
 glorie of God, and *Iesus* standing at the ^{Act.7.55.}
 right hand ere he died. And *Simeons* sight of
Christ ere he died shall be to me, and I hope
 to all the Ele&ct of God, an assured symbol
 or sacrament of the certaintie of our saluati-
 on by faith, in and by the sight of our sweet
 Sauour, whom we shall behold in soule and
 spirit, ere we leaue this life. *Amor transit in*
amatum; nec finit amantem esse sui ipsius, sed
amati. Loue doth symbolize, and the minde is
 not where it liues, but where it loues. *Ter-*
ram diligis, terra es: aurum diligis, aurum es.
Deum diligis, non audeo dicere Deus es: audi ^{Psal.82.6.}
tamen scripturam dicentem, an non ego dixi,
quod di es? Dost thou loue earth? thou
 art earth. Dost thou loue gold? thou art
 gold. Dost thou loue God? (I dare not say
 thou art God) yet heare the Scriptures spea-
 king, haue not I said yee are Gods? As and
 if the authour should say, out of the fami-
 liarity wee haue with God, wee are made
 partakers of the diuine nature, according
 as his diuine power hath giuen vnto vs, all ^{2.Pet.1.3.}
 things that pertaine vnto life and godlinesse,
 thorough the knowledge of him that hath

called vs vnto glorie and vertue.

Good *Ignatius* confirmed this doctrine, as in life, so in death; for *qualis vita finis ita*. Of whom it is reported that being opened, they found in his heart, the fruit of his faith and daylie meditation, written in letters of gold, to this effect. *Amor meus crucifixus est, my loue is crucified.*

Learned *Cruciger* confirmed the same, when dying he said: *Inuoco te Deus, fiducia filij tui, I cet languida, tamen aliqua fide*. Oh God, I call vpon thee in confidence of thy son, though with a faint faith, yet with some faith: and I am encouraged so to doe, for I see him in glorie, whō I haue followed in grace.

Nor can I passe in silence, what fell out in experience not long sithence, at the memorable death of a memorable Saint in this our countrie; a Gentleman, Scholler, and Preacher, rarelie qualified both in life and death. *Oxford* will witnesse the one, and *Heaton hall* the other, where it pleased God to call to his mercie that worthie man, and powerfull Preacher Master *Iohn Holland* Bachelor of Diuinitie, a burning lampe consuming it selfe, to lighten others; for God in mercie called him by a lingring sicknesse, which staied till he was readie, and prepared

At. *Iohn
Holland.*

pared him to such an end, as seldome I haue heard, but yet never saw the like in any.

To passe the course of his sicknes in much patience, yet with great passion; and to come to his end, when he put in practise the fruit of his godly life: It pleased him the day before he dyed, as formerly often, so then more eagerly, to call for the holy Bible, with these very words, *Come, O come, death approacheth, let vs gather some flowers to comfort this houre*: and turning with his owne hands to the 8. Chapter of *Pauls* Epistle to the *Romans*, he gaue me the booke, and bad me reade: at the end of every verse hee made a *Selah* or pause, and gaue the sence in such sort and feeling, as was much (wee saw) to his owne comfort, but more to our ioy and wonder. Pity it were those speeches, with other his writings, should bee buried with him, and kept in priuate from the publicke good of many. Hauing thus continued his meditation and exposition for the space of two howres or more, on the sodain hee said, *O stay your reading, what brightnes is this I see? Haue you light up any candles?* To which I answered no, it is the Sunne-shine, for it was about 5. a clock in a cleere Summers euening. Sunne-shine (saith he)

nay

may my Sauour shine: now farewell world, welcome heauen, the day-starre from an high hath visited my heart: O speake it when I am gone, and preach it at my Funerall: *God dealeth familiarly with man.* I feele his mercy, I see his maiestie, whether in the body, or out of the body, I cannot tell, God hee knoweth, but I see things that are vnutterable. So, rauished in spirit, hee roamed towards heauen, with a chearefull looke, and soft sweet voice, but what he said, wee could not conceiue. At last shrinking downe againe, he gaue a sigh, with these words: *Ah, yet it will not be, my sins keepe me from my God.* Thus that euening, twice rising, and twice falling, with the Sunne in the morning following, hee rise then neuer to fall, when againe raysing himselfe, as *Iacob* did vpon his staffe, hee shut vp his blessed life, with

Heb. II. 21. these blessed words, *O what an happy change shall I make? from night, to day? from darkenes, to light? from death, to life? from sorrow, to solace? from a factious world, to a heauenly being? O my deare brethren, sisters, and friends! it pitieth me to leane you behinde: yet remember my death when I am gone, and what I now feele, I hope you shall finde ere you die, that God doth, and will deale familiarly with men.* And

now

now thou fiery Chariot, that came down to fetch
up Eliah, carrie me to my happie hold : and all ye
blessed Angels, who attended the soule of Laza-
rus to bring it up to heauen, beare me, O beare
me into the bosome of my best beloved. Amen,
Amen, come Lord Iesus, come quickly, and so
he fell a sleepe.

I say the truth my brethren, I lie not, my
conscience bearing mee witnesse in the holy
Ghost, with an appeale from my owne cre-
dit, to the *right worshipfull his brother*, and *Richard*
all the standers by, to iustifie what I haue *Holland*
said, in comfort of their owne soules and *Esquier.*
warrantie of the doctrine I aime at, which
is to proue, *That God neuer suffereth his e-*
lect to depart this life csmforlesse ; nor will (I
am perswaded) *call them hence, till they haue*
seene with Simeon the Lords Christ, either in
soule, spirit, body, or both. *Note well.*

The life of this perswasion, is the death of
sinne, and such hope of eternity, is the re-
uenge of iniquitie. Fie vpon sinne, whilest I
behold my Sauour : fie vpon shame, whilest
I behold my glory : Heauen is my hope,
the visions of my heart, are the impressi-
ons of my ioy ; and * *reuelations* are expiati-
ons to all Gods children ; they haue beene,
they are, and they will bee, neuer wanting *ternall.*

in supplementum fidei, to helpe faith.

Luk. 17. 32 And for conclusion of this point, *remember Lots wife*, was Christ his aduertisement, to inure vs with a forgetfulnesse of our owne

Psal. 45. 10. 11. *people, and our fathers house*, that the Lord might haue pleasure in our beautie: But so

Gen. 19. 17. *Lots sanctuarie: O it is but a litle one, and my soule shall liue*. What is *Sodom*, other then this sinfull world? And what is *Zoar*, other then that heauenlie being? O let me take you by the hand, bring you out, and say with the Angell, *Escape for thy life, looke not behind thee, nesther tarry thou in all the plaine, escape into the mountaine lest thou bee destroyed*.

And let this suffice, for the first circumstance of my text, as balmie from heauen to sweeten our miseries in this life, and to bury our iniquities in the graue. Now passe wee from the peace of the soule, to the rest of the bodie, and quiet of both, vrged by the spirit, in the second place, as an Antidote to preuent a poison much infecting all flesh: who without all comfort of future blessednes, doe, to the hazard of their soules, stand doubtfull of the resurrection, as also of the rest of their soules, after they bee departed.

ted. The one sort are the *Archeists*, the other are the *Papists* of these dayes and times : But the text is powrefull to put back both *Jordans*, that the *Israel* of God may enter *Ios. 3. 15.* *Canaan* without crosse or feare. For if the *16. 17.* Lords elect shal rest in their beds, they shall rise from their beds. Rest implyeth a resurrection when the time of *refreshing* shall *Acts 3. 19.* come. It is an improper speech to say, hee *20. 21.* resteth, who neuer riseth. It may be some goe to bed who neuer rise, strooken with a deadly sleepe or lethargie, but none to the *Iob. 5. 23, 29* graue, but out he must, at the generall summons of all the world : for the trumpet shall sound, and the dead shall rise. *If a man dye, Iob 14. 14.* shall he liue againe? Then all the dayes of mine appointed time will I watch, till my changing do come.

Againe for the second : If after our death we rest in our beds, and as it is in another place, such blessednes accompanieth saints *Reuel. 14.* who dye in the Lord, that they rest from their *13.* labours: then after death, no place of paine, no punishment, no Purgatory. Is there *No Purgatorie.* light in darkenes? is there truth in error? Is there life in death? Is there fire in water? Is there ease in paine? rest in labour? good in euill? sweete in sowre? Is there

a purging fire in hell must fine vs for heauen? Sweete Christ, where then is thy blood? which alone, say we, nothing else,

1. Iob. 1. 7. and none other, *purgeth our sinne*, plea-

Acts 4. 12. deth our cause, and purchaseth our place.

1. Iohn 2. 1. Wee neede no other sacrifice, wee need no

Acts 20. 28 other aduocate, wee need no other key to open to vs the port of the paradise of God.

And if the blood of *Iesus* pleade better things then the blood of *Abel*, for the blood

Heb. 12. 24. of *Abel* cried reuenge, but the blood of

Christ cried pardon, pardon: then stay your bulles, and drops of your leaden diuinitie: downe with your *Dagon* and *Babel*

of all confusion, by shrift, shrine, merit, or medall, all too light, to ballance with

Heb. 9. 14. the blood of the Lambe: for *What is chaffe to*

1er. 23. 21. *corne?*

It pities my heart to see the desolations of Christendome, and of this my deare Coun-

Triper Thome sanguinem, quem pro te impendit, fac nos Christe scandere, quod Thomas ascendit.

trie in many places, where millions of soules are fillilie lead by bad and blind guides, factious *Iesuits*, and seditious seedsmen, lead I say from the blood of *Christ*, to the blood of *Hales*, and *Becket*: from the fire vpon the Mount, to the painted fire of Purgatory, Poets sayes, and heathenish helps, Romish institutions, decretals apostaticall, lying oracles,

cles, illusions, and flattering diuinations. This they doe, and this they dare do, without care of conscience, feare of God, or faithfulness to his cause, which wittingly and willingly (I verely thinke) they doe betray, to make good their hellish Hierarchie, and Babel of all confusion.

For what ~~g~~osenes is this besides the impiety, to thinke a people euer so foolish, as should take out this lesson, to carrie to their graues, *from the liuing to the dead*; yea, and that in plea of saluation too: from the liuing God, to dead idols: from the liuing word, to dead traditions: from the liuing bread in heauen, to a dead calfe or cake at *Dan*, and *Bethel*: from the blood of Christ that giueth life, to the fire of Purgatory that bringeth death.

When Christ bleeding vpon the tree; had vttered this voice, *consummatum est*, it is finished, hee gaue vp the ghost. Thus he said, and thus hee suffered, not for himselfe as a priuate person, but for vs his members, a publicke good. Shall hee say *it is finished*? and shall we say it is not finished? The Lyon hath rored, who will not bee afraid? The Lord hath spoken, who can but tremble? O tremble for feare ye faithlesse generation, who

who dare yet say it is not finished? Pray
 saints in heauen, helpe fire in hell, Purga-
 tory play thy part, purge to the full: and
 thou Pope president of this *Limbo* lake, rule
 at thy pleasure: helpe in, helpe out, and if vp-
 on displeasure thou thrust *Myriades* of soules
 into hell, yet let none be so bold as to aske,
 Why doest thou so? It is enough, O it is e-
 nough to make good with this, all your do-
 ctine: *Sic volo, sic iubeo, slet pro ratione vo-
 luntas.* Aske no questions: search no scrip-
 tures: seeke no reasons: I haue said, is enough,
 my pleasure is a precept; counsell, a com-
 maund; and my will is a reason. And now
 mee thinks whilest I heare them say, with-
 out word of God, or warrantie of reason:
 Heare heauen, help purgatory, pardon pope,
 that is to say, pray saints, purge fire, speake
 indulgence, for the rest and ease of soules
 departed: (a check to the bloud of my Christ,
 to the truth of my text, and quiet of the saints
 that gone are) I cannot but say as *Iob* said
 of his friends, *Miserable comforters are ye all:*
Suffer me a little to speake, and when I haue spo-
ken mocke on.

Iob 16. 2.

Iob. 21. 3.

Saints
 heare vs
 now.

I Ifay, the saints in heauen vpon whom
 you call, to whom you pray, and before
 whose images you so prostrate your selues,
 I say

I say they heare you not, and for that, they helpe you not; they rest from their labours, and their works follow them, and not yours: I say no such workes of wickednesse, as your prayer to them is, whereby you *rob* God, to *Isa. 42. 7.* clothe a Saint. To the prooffe whercof, for that you say our doctrine is new, and of yesterdaies birth, *The daies shall speake, and Feb. 32. 7.* the multitude of yeeres shall teach wisedome, Saints in heauen heare not; Saints in heauen *1. King. 8.* helpe not; Saints in heauen haue no sense of *39.* our miseries: it is no new doctrine: it is an- *2. Chron. 6.* cient; it is heavenly; and hee that hath eares *30.* to heare, let him heare.

Augustine in his booke *De cura habenda pro mortuis*, teacheth, *Animas Sanctorum in caelis esse, nec interesse nostris his terrenis negotijs*: That the soules of the blessed are in heauen; nor doe they respect our affaires heere on earth; as and if he should say, Cease your praying, for no more doth their affection reach yours, then your prayer doth reach them. And this doth he proue, by these reasons sound and good, vnanswerable, if truth might preuaile, when it pleadeth on earth, as when it iudgeth in heauen.

August. de
cura hab.
pro mort.
cap. 13.

Against the
popish in-
vocation of
the dead.

And first hee beginneth with his mother *Monicha*, dead and gone, whose affection
I towards

towards him, in life was euer such, as hee thought could not but reach him from heauen, if Saints had feeling of our miseries here on earth: *Ut volet accipiat quisque quod dicam*, saith the Father; Let men iudge of my words as they please; for that I may say nothing of others, yet dare I say of her, *Si rebus viuientium interessent anima mortuorum, me ipsum pia mater nulla nocte desereret, quem terra marique secuta est ut mecum viueret*. If the soules of the dead did respect the affaires of the liuing, then my deare mother would neuer faile me night or day, who by sea, and by land, followed me in this life to liue with me. *Absit enim ut facta sit vita feliciore crudelis &c.* Bee it farre away, that a blessed life should make her more vnkind, or cruell; so as in all the anguish of my soule, I neuer felt her solace, who whilest she liued could neuer abide to see me sad. But without all doubt,

Psal. 27. 10 quod sacer psalmus personat, verum est; quoniam pater meus & mater mea dereliquerunt me; Dominus autem assumpsit me: because my father and my mother haue forsaken mee, the Lord hath taken me vp. If then our fathers do forsake vs, how can they care for vs: and if our fathers doe not care for vs, *qui sunt illi mortuorum, qui norunt quid agamus, quidne patia-*

patiamur: who are they among the dead, that know what we do, or care what we suffer?

2 A second reason is taken out of *Isaiah* the Prophet, who moned in miserie, after a deliuerance, and greatlie complained of mercies with-holden, and compassions restrained, gained at no hand, but at the hand of God: nor was pitied of any, but of himselfe: and for that hee saith, *Doubtlesse thou art our father, though Abraham bee ignorant of us, and Israel know vs not, yet thou Lord art our father, and our redeemer: thy name is for euer.* Whereupon the father concludeth, with an argument drawn from the stronger, *Sitanti Patriarcha quid erga populum ex his procreatum ageretur ignorauerunt, &c.* If two so great Patriarches were ignorant, what should become of that people themselves had begotten, and from whose straine should spring by promise, *Christ* the father of all *Iam. 2. 33.* the faithfull? If *Abraham* being the friend of God, yet could neuer enter into that secret: nor *Israel* as preuailing with God, yet neuer obtained such a blessing, as once *Gen. 32. 21* dead, either to know, to ease, or helpe their posteritie, in life or death: then *hust* to heauen, and to all that therein is, except God, all are ignorant, none can know, none

can helpe, none can heare, none can ease our plaint, or paine, either in earth, or elsewhere.

3 His third argument is drawne from the memory of blessed *Iosiah*, vnto whom *Huldah* the Prophetisse pronounced this blessing from God, that hee should die, and be gathered vnto his fathers before hee saw the euils which the Lord had determined vpon that place and people. Her words bee these: *Thus saith the Lord, because thine heart did melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place and against the inhabitants of the same: to wit, that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it saith the Lord. Behold therefore I will gather thee to thy fathers, and thou shalt bee put in thy graue in peace, and thy eyes shall not see all the euill which I will bring vpon this place.* Heere vpon I inferre with the father, *Hos putamus quietos, quos inquieta vita vinorum sollicitat?* May we thinke them at quiet whom the troublesome sturs of this world may vex? I trow no, for doe but suppose, that the Saints in heauen did behold the miseries heere on earth; Princes the subuersion of their kingdoms; Noblemen of their houses; Gentle-
men

2. King. 22.
16. 20.

men of their lands, line, and families ; did fathers see the finnes of their sonnes, and mothers the shame of their daughters, clad with pride, fed with idlenesse, and shod with blood, to the destruction both of their bodies and soules ; finally, did heaven but heare, see, or feele with passion, how *Sion* is wasted, her stones lie buried in the dust, and there is none to pitie her desolations ; did they but see the grasse of the earth diepred with the blood of the saints, by *Antichrist* Lam. I. 4. *in the east*, and *Antichrist* Turke and Pope. *in the west* ; banding themselves together against the Lord, and against our *Christ*, the one to destroy the honour of his person, the other of his offices : I say, if Saints in heaven had a sense and feeling of these miseries, woes, and calamities, small were their rest, little were their ease, and heaven were no hold for happiness.

If the presence of God were vpon hell (as one saith, *infernus in amœnum conuerteretur Paradisum*) it would become the port of Paradise : so contrarily, it may bee said, if the presence of our finnes, woes, and calamities, should pester heaven : if earthly miseries, hellish horrors, and (as our aduersaries wil haue it) Purgatories plaints should

reach the saints; then should heauen be turned into hell; rest into toyle; peace into war; and blessednesse into bane.

Iob saw this, when he said of the dead, *he changerh his face, when thou casteſt him away,* and he knoweth not if his Sonnes shall be honorable, neither shall hee vnderstand concerning them, whether they shall bee of low degree.

Iob 14. 20.
21.
Auguſt. lib.
2. *de ſpiritu*
16 *& anima*
cap. 29.

Whereunto accordeth *Auguſtine* in another place: The ſonnes of them that are dead, are there where they doe not ſee, nor heare what things are done or chanceth in this life; ſuch is their care for the liuing, that they know not what wee doe: euen as our care is for the dead, that wee know not what they doe.

For conſclusion of this point (that I bee not tedious) ſay no more either for your ſelues, or ouer your dead. Heare heauen; helpe ſaints; ſend peace; giue reſt; they ſee you not; they heare you not; nor haue they feeling of your miſeries. Your *ora pro nobis* is out at doores, and your *Miſſa requiem*, is a pregnant idoll. Popes pardons are bables for Pagans to ſport withall; and like the madde *Gaderen*, you hunt the graues of the dead, to grieue the liuing, taking vp theſe and ſuch like ſtones, to wound your ſelues, and

Mark. 5. 2.

and build vp your *Babel* of all confusion. But *Heb. 6. 9.*
 of you my brethren, I am perswaded better
 things, and such as accompany saluation, though
 thus I speake: for God is not vnrighteous that
 he should forget your worke and labour of lone,
 which you shew towards his name, giuing him *Heb. 13.*
 alone the sacrifice of your prayers and prai- *15. 16.*
 ses: saying with holy *Iob*, my witnesse is in
 heauen. And with the sweete Psalmist, *Iob 16. 19.*
 Whom haue I in heauen but thee? and Whom *Psal. 73. 25*
 haue I in earth besides thee? As also with
 blessed *Hester*: O my Lord, thou onely art our *Heb. 14. 3.*
 King, helpe me desolate woman, which haue no
 helper but thee. And for the dead, take this *Eccles. 38.*
 from *Syracides* for a memento. Forget it not, *21. 23.*
 seeing he is at rest, let his remembrance rest:
 cease thy prayers, thou shalt do him no good, but
 hurt thy selfe.

2 Now to come to the second support, *Purgatorie*
 I meane our aduersaries bath, to supple and *easeth not.*
 ease their dead, before they come to hea-
 uen: and for that they crie helpe *Purgatory*,
 purge fire; heathenish in deuise, hellish in
 practise, and Romish for gaine. That I may
 say no more, I can say no lesse of that popish
 puddle, If I say the truth; but as the Apostle
 said of an idoll, *Idolum nihil est*; so say I of *1. Cor. 8. 4.*
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of Gods creatures; it is none of Gods ordinances : it was neuer in his counsell ; and for that it can neuer stand with his prouidence.

Judg. 15. 4.

*Prone these
pointe ye
Papists.*

Nay if you reade the approuers of it, who loue it most, and like it best, you shall finde them like *Sampsons* foxes, tyed by the tayles, but deuided in the heads, burning the corne of the *Philistims*, whilest *Israels* sheaues stād vpright : I meane consuming themselues whilest they cauill with vs about a birth of no being : for if they could but agree at home, ere they warre abroad, 1. where the place is, 2. When it began, 3. how long it shall continue, 4. who is there punished, 5. what is the paine, 6. and lastly, who bee the tormentors : happily it might make vs to found a retreat, and moue a parley. But when in all, or most of these, they are at ods with themselues, I trust (by the grace of God) they shall neuer be at euen with vs, or with any that feare the Lord in truth.

It would require a longer discourse, then now I can stand vpon : to descend into each of these particulars, beeing limited with the time, mine owne weakenesse, and your wearinesse; yet if any man doubt, let him demurre with mee vpon a further triall, and
con-

conference, when I shall (if God will) satisfie him to the full; that in all these severall points, they doe nothing else but agree to disagree: in the meane time I dare avouch as first I did, that purgatorie is not at all.

1 That it was neuer knowne in the Church of *Israel*, or a doctrine sprinkled vpon that people, with the blood of the old couenant by *Moses, who was faithfull in Gods house, and deliuered all bee saw vpon the mount.* *Exod. 24. 8*
Num. 12. 7.
Exod. 25.
40.

2 That purgatorie hath no foundation in the new Testament, and that the blood of Christ neuer taught it in that couenant; but was of it selfe sufficient to purge and preserue *tam à poena quàm à culpa*: though our aduersaries say contrary. *Gal. 3. 13.*
Ro. 8. 2. 3.

3 That neither the Primitive Church, nor the Fathers of the same, for the space of many ages, did euer acknowledge the purgatorie of the Church of Rome. I say God neuer ordained: Scripture neuer taught: spirit neuer guided: father neuer agreed vpon such a doctrine: but as they that were conuerted to Christ at the first; whether from *Iudaisme*, or from *Paganisme*, did bring with them, either their ceremonies, or their opi-

opinions; so in this errour, as in others.

Plato taught it in his schooles: *Virgil* in his rythmes: both Pagans Papising, *Bonaen-ture* at all auenture, and *Durand* not dangerous of the doctrine, haue taken it vp; both Papists Paganising. To iustifie what hath bin said of old: *Pictoribus, atque poetis quidlibet audendi semper fuit aqua potestas.*

Horace.

*To Painters, to Poets (to Papists) of skill,
Hath euer bin granted to saigne what they will.*

*The light
of France
the scourge
of Rome.*

For the prooffe of all these assertions, I re-ferre you to the worthie writings of that noble Berrean Lord *Philip of Mornay*; *lumen Gallie, mastix Romæ*, in his treatise of purgatorie, laid downe in his third booke of the sacrifice pretended in the Masse.

1. Pet. 1. 3.

And now for conclusion of this point, in clearing of the truth, pitifullie dearned with these clouds of errour, let these few Scriptures, and Fathers dispell the fogge; so as the sunne of righteousnesse may shine in your hearts, and beget you to a better hope.

Reu. 14. 13

A voice from heauen hath said it, and you may beleue it; *Blessed are the dead that die in the Lord (Amodò) euen now, for they rest from their labours.* In blessednes is no paine: in rest is no toile, and if this happinesse bee *Amodò*

Euen

Even straight vpon the dissolution; there is no danger by the way: there is no delay by purgatorie.

Paul hath said it, you may belecue it, *Phil. 1. 21.* Christ is to me both in life and in death aduan-^{23.} tage, desiring to be loosed, and to be with Christ, which is best of all: as and if he should say, neuer can I lose by Christ, in life hee is my grace; in death hee is my glory: when I am *Iob. 12. 26.* gone, I shall be where he is; not in paine, but in blisse, where no fire shall purge, nor water *Reu. 7. 14.* wash; hauing already dipt my stole in the blood of the lambe.

Christ hath said it, you may belecue it, his *Iob. 17. 24.* word is a warrant to your wearie soules. Father, I will that they which thou hast giuen me, be with me euen where I am, that they may behold my glory, which thou hast giuen me. It is his will, and who dares wrest it? the head will haue his members, the bridegroom his spouse, God his elect, and Christ his redeemed: and where will he haue them, but where he is? and that is in heauen, Popish purgatorie is no Palace for Christ his abode; ergo, no place for Christians to behold his glorie.

Nor hath Christ said it but sworne it too, in *supplementum fidei*, to helpe faith; that by *Heb. 6. 18.*

Ioh. 5. 24.

two immutable things, wherein it is impossible that God should lie; First, promise: and Secondly oath; wee might haue strong consolation. His oath is this, neuer to be reuerſed. Verily, verily, I say vnto you, hee that heareth my words, and beleeueth in him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life. O happie hearts! but thrice happie beleeuers, for whose cause the Lord hath sworne in certaintie of your saluation, and speedie passage from death to life, without touch of fire, meede of merit, or neede of Popish indulgence.

Psal. 147.
15.

One saith well, *velox est sermo dei, & velocem desiderat habere sequentem*. The word of God is swift, and it requireth a speedie follower: if speed in following: much more in attaining: if speede in the body, much more when it hath put it off: if vnder the crosse we grone and goe forward, with how much more speede shall wee haste to the crowne, when teares shall bee wiped from our eyes, and wee shall bee translated out of this world, to raigne with God for euer? And if it bee true of a glorified body, that *Augustine* hath, *corpus est ubi volet animus*. The bodie is straight where the mind will; how

How much rather shall a sanctified soule dis- *Ecc. 12. 7.*
 ordered of the body, passe with speed to
 that gaue it.

Lazarus died, and was straightwaies ca- *Luk. 16. 22.*
 ed into *Abrahams* bosome. The theefe vp- *Luk. 23. 43.*
 in the crosse died, and was that very day in *Act. 7. 59.*
 60.

Stephen called and said, Lord Ie-
 sus receiue my spirit : and shall we doubt of
 his desire euen then answered ? Christ cried
 upon the tree, *Father into thy hands I com-* *Luk. 23. 46*

end my spirit, and gaue vp the ghost ; not
 owne the ghost ; speedily, and without de-
 lay : yea, and I am perswaded that it is with
 every Saint of God in his particular death,
 as it shall be at the generall doome, all shall
 bee changed at the twinkling of an eye, at
 the last trumpe : for the trumpet shall blow,
 and the dead shall rise ; so all shall bee chan-
 ged at the last gaspe, and euen in the twink-
 ling of an eye, shall the body returne to earth *Ecc. 12. 7.*
 from whence it came, and the soule to God that

gaue it. *Nescit tarda molimina spiritus dei*
oratio. The gifts and graces of God, are
 without delay : no delay in the creation : no
 delay in the redemption : no delay in the *2. Tim. 4. 7.*
 coming of the holy Ghost, for suddenly it
 fell : and shall wee surmise a delay after the
 dissolution ; *after wee haue fought the good*
fight,

fight, finished our course, and kept the faith. No more
 no, there is a crowne of righteousness laid out
 vp for thee *Paul*, and for all them that love
 his appearing; I meane Christ who standeth
 ready with a Crowne in his hand, ouer the
 head of all his Saints, euen when the flesh
 off, to put it on.

Reuel. 2. 10

To goe by the streame of all the Fathers
 to wash out this errour, would carrie mee
 a sea of matter, for the time impossible, and
 therefore I am enforced of much to take
 little, and of many a few, *Leonem ex unguibus*.

*Ignatius in
 his 6. Epi-
 stle.*

Ignatius hath these very words truly
 translated. *Alwaies reason requireth that
 whilest we haue space and time, we should amend
 and correct our faults, whilest in this life we
 haue occasion giuen of repentance: for it is tru-
 ly said, After death there is no place nor time
 to confesse our sinnes: whereunto accordeth
 that of Ierome.* Whilest wee are in this pre-
 sent world, either by praier, counsell, or com-
 fort, wee may helpe one another: but after,
 not *Iob*, nor *Daniel*, or *Noah*, shall obtaine by
 any entreatie, but euery one shall beare his
 owne burthen.

*Ierom. in
 Gai. 6.*

*Chrysost. in
 heb. cap. 2.
 hom. 4.*

Chrysostome giueth the reason of both:
*Hoc enim cunctorum tempus est; illud verò co-
 ronarium;*

b. *Neronarum, retributionum & premiorum*; this is
e la the time of swadles, bands, and bickerings:
t lou but that of Crownes, rewards and gar-
nden lands.

er the Cyprian in his first treatise against Deme-
trian, doth fully subscribe to the same truth,
where he saith: *That after we be once departed*
her out of this life, there is no more place of repen-
ce t tance: there is no more effect or working of satis-
an factions: life is heere either lost or wonne; euer-
ke lasting saluation is heere provided for by the due
worshipping of God and fruits of faith.

Augustine vpon his first conuersion, sa- *Aug. in ser-
mone de
tempore.
Serm. 132.*
uouring of Gentilisme, was doubtfull & said
of purgatorie, It may be there is such a place,
and it may bee there is none: but being fur-
ther grounded in doctrine, and confirmed
in faith, is resolute at the last, and said: *Let*
no man deceiue himselfe, there are but two pla-
ces; and as for any third place, there is none at
all; he that raigneth not with Christ, shall perish
with the diuell without all doubt. And in his
booke *Hypognosticon*, he is yet more plaine, *Hypognosticon lib. 5.*
more full, more abounding in the beating
backe of that deuised error: his words bee
these: *The first place, the Catholique faith by*
Gods authority beleueneth to be the kingdome of
heauen: the second place, the same Catholique
faith

faith beleeneth to bee hell, where all runnagates and whosoever is without the faith of Christ shall taste everlasting punishment. As for any third place we utterly know none, neither shall we find in the holy Scriptures, that there is any such.

In his 18.
sermon of
the words
of the Apo-
stle.

In his 54.
Epistle to
Macedo-
nians.

And as if hee would neuer off this ground, till he had built vp the truth, and remoued all rubbish, hee is yet vpon that againe and againe. There bee two habitations or dwelling places, the one in fire everlasting, and the other in the kingdome that neuer shall haue end.

There is no other place to correct our manners and conditions, but onely in this life: for after this life, every man shall haue that that hee hath purchased vnto himselfe in this world.

Aug. in his
80. Epist. to
Hesychius.

So then with these few, to shut vp the streame of the rest, that still runne in the same current, and to close with their rectified spirits in triall of the truth, I conclude with themselves. *In quo quemque inuenerit suus nonissimus dies, in hoc comprehendet mundi nonissimus dies: quoniam qualis in die isto quisquis moritur, talis in die illo indicabitur.* And againe: *Vnusquisque cum causa sua dormit, & cum causa sua resurgit:* Wherein euery mans last day shall leaue him; therein Gods day shall find him; as wee die, so shall wee bee iudged, and euery man shall sleepe
and

and rise againe with his owne cause.

As for that our aduersaries straine distinction, of good to heauen, bad to hell; and meanely mannered to purgatorie: it is a heathenish helpe, and a Panims Poëm found in the Schoole of *Plato*, and there first forged vpon the anuill of error; who maketh (by the report of *Eusebius* himselfe in his booke of the soule) three degrees of men. Some in the *Elisian* fields, who liued well and vertuously: blessed soules, in blessed places. Others in *Tartaro*, whom he calleth *αιιδτωις ιερτας*, past hope of amendment, cursed soules in cursed places. But *ιδοιμα*, such as are curable and veniall, he casteth into burning fouds, there to make perfect their repentance, and after their purgation receiue absolution. *Virgil* describeth it at large, in his sixth booke of his *Aeneidos*:

Alijs sub gurgite vasto, infectum eluisur scelus, Virgil. Aeneid. 6.
aut exuritur igne:

*Donec longa dies, perfecto temporis orbe,
concretam exemit labem, &c.*

Englified thus.

Some fleeting bin in floods,
and deepe in gulfes themselues they tire,

K

Till

*Till sinnes away be washt,
 or clenſed cleare With purging fire :
 Till compaſſe long of time,
 by perfect courſe hath purged quite
 Our former cloddred ſpots,
 and pure hath left our ghottly ſprite, &c.*

*Auguſt. de
 ciuit. dei
 lib. 21.
 cap. 13.*

And hereat no doubt *Auguſtine* aimed when hee ſaid, that purgatorie was one of *Platoes* doctrines: as alſo ſome of their greateſt *Clarkes* and *Ieſuites*, who doe not let to confeſſe that purgatorie is found there.

*Pardons
 reach vs
 not.*

And for concluſion of all theſe points of doctrine, controuerſed betwixt vs and our aduerſaries; I ſay of popiſh pardons and indulgences, which laſtly they pleade, in reliefe of their dead, and eaſe of ſoules departed, that reſt ſhould come by them: I ſay, though they bee neareſt to their true gaine, yet are they furtheſt from their due prooſe: as may appeare by their owne Doctores, too too doubtfull, yet doting vpon the doctrine, *ex ore tuo, &c.*

*Silueſt. Pri-
 erias con-
 tra Luther.*

Silueſter Prierias hath theſe very words. *Pardons* (ſaith he) are not knowne vnto vs by the authoritie of *Scriptures*, but by the authoritie of the Church of Rome, and of the Popes, which is greater then the authority of the ſcriptures.

tures. Definat in piscem mulier formosa superne. A mild beginning, but a wild and wood-die ending.

John Maior is no lesse doubtfull when he Io. Maior. Senten. 4. distinct. 10. quest. 2. auoucheth, that of pardons little may bee said of certaintie: for the Scripture expresse saith nothing of them. Touching that *Christ* said vnto *Peter*, *Vnto thee will I giue the keies,* &c. Wee must vnderstand this authoritie with a corne of salt.

Alphonfus de Castro in his eight booke of pardons, saith, *There is nothing in the Scriptures lesse opened, or whereof the old Fathers* Alphonf. de castro. lib. 8. indulgent. *haue lesse written then pardons: of pardons there is no mention.*

Let *Bernard of Clunice* blaunch the deuise, and tell the truth of this toy. *The deuising of pardons* Bernard. in Sataria. *(saith he) is a godly guile, a hurtlesse deceit, to the intent, that by a deuont kind of errour, the people may be drawne to gadlines.* Much like vnto many wantons in these our daies, who deeme that diuinitie may goe by the drum, whilest they vrge piping to bring on preaching, and minstrillie to grace our ministerie, with multitudes in the after-noones, of many our wofull and solitarie Sabbaths.

But to the matter in hand, and point of
K 2 pardons;

Aug. lib. 50 pardons; I say with *Augustine*: O vanitie,
Homil. 36 selling vanities, to them that will heare vanitie:
Mantuan. and vaine are they that will belecue it. Nay rather
 belecue your owne Poets, who durst
 freely say: *If wee haue any thing from Rome,*
they be trifles: it receiveth our gold, and decei-
ueth our soules.

Veselus. Say with *Veselus* one of your owne Do-
 ctors, Among vs in *Rome*, Churches, Priests,
 Altars, Masses, Crownes, Fire, Incense, Pray-
 ers, and Heauen are set to sale: yea, and God
 himselſe among vs may be had for money.

Budaus in Say with *Budaus*. The Popes Canons seeme
Pandectis. not now to guide mens lines, but if I may so say,
 they rather serue to make a banke, and to get
 money.

Becket in Say with *Becket* one of your own Bishops:
Epist. to the *Rome* our mother is become an harlot, and for
Bishop of money and reward laieth her selfe to sale.
Menz.

If then for conclusion, my deare brethren,
 beloued in the best loue that euer was, which
 is of Iesus Christ: if Saints helpe not, for
 that they heare not: if Purgatorie ease not,
 for that it is not: and lastly if pardons pre-
 uaile not, for that they reach neither quicke
 nor dead: why doe wee listen to these vn-
 godlie Syrens? who blacken the aire with
 the fogge of their dearne diuinitie, and
 driue

drive away al comfort from distressed soules,
with these wofull outcries, and doubtfull,
voices. *Helpe Saints: Purge fire: Pardon*
Pope. Away away, get you hence, for who *Isai. 1. 12.*
ever required these things at your hands, saith
my God?

Let onelie the price of the blood of my *Aug. in 14.*
Lord, auaille me vnto the perfection of my *booke 2008*
deliuery. He is my peace: he is my rest: in life *15. P. salme.*
and in death Christ is to me an aduantage.

O death where is thy sting? Hell where is thy *1. Cor. 15.*
victorie? Pope where is thy pride? Purgato- *55.*

rie where is thy gaine? Thanks be vnto God,
who hath giuen vs victorie. peace, and rest, tho-
rough our Lord Iesus Christ. And now who

shall lay any thing to the charge of Gods
chosen: it is God that iustifieth, who shall
condemne? it is Christ which is dead, yea ra-
ther which is risen againe, who is also at the
right hand of God, and maketh request also *Rom. 8. 33.*
for vs. And what shal diuide vs from his loue? *&c.*

Shall tribulation, or anguish, or persecution,
or famine, or nakednesse, or perill, or sword?
shall life or death? In all these we are more
then conquerours, in him that loued vs. And
I am perswaded, that neither death, nor life,
nor Angels, nor principalities, nor powers,
nor things present, nor things to come, nei-

ther height nor depth, Pope, nor Purgatorie shall be able to separate vs from the loue of God which is in Christ Iesus our Lord. *Veniendo veniet, Peace shall come*; they shall rest from their labours, every one that walketh before him.

Thus you haue heard (I hope to your comfort) of peace after warre, rest after toile, life after death; and a blessed being after a miserable bondage, to all Gods children vpon the last farewell, with this wofull world.

2. Part.

1. Obserue
the genera-
litie of
Gods gifts,
yet with li-
mitation.

It now remaines wee come to the second part, and declare out of the text, to your further comfort, who are partakers of the blessing; euen all such as are parties to the cause, and none but such as haue walked before him.

2 Thes. 3. 2.

Isai. 57. 21.

All haue not faith; so saith Paul. All haue not peace; so saith the Prophet. Not euery plant is for this Orchard. Not euery tree is for this building: each peeble stone may not lie with the *Carbuncle, Topaze or Chrysolite*, in the habitation of his holinesse. *For without shall bee dogges, and inchanters, and whoremongers, and murderers, and Idolators, and whosoener loueth or maketh lies*: But blessed are they that doe his commandements, that their right may be found in the tree of life,

Reuel. 22.

14. 15.

life, and may enter in through the gates into the citie. Blessednesse with the Apostle is to such as doe his commandements; *Peace* and *rest* with the Prophet, is to such as *walke before him*. Both absolute in the promise of God: both defeasable on the condition of man.

It is an ouerruled case in schoole diuinitie. *Comminationes & promissiones diuinae sunt hypotheticae*, comminations & promises from God are conditionall, euer limited within the bounds of our obedience or disobedience.

Yet fortie daies and Nininie shall be destroy- Ionah 3.4.
ed; if *Ninie* repent not: and I am perswaded, that yet not many yeares, and the whole world shall bee destroyed, if the world amend not. *Excell*ent things were spoken of thee, thou Citie of God: but now execrable things are done to thee, for that thou art fallen from God. *Bethel* is become *Be-thauen*, the house of God, the house of iniquitie. *Heu domus antiqua quam dispari domino dominare!* Thy ruines are relickes of thy sinne, and iudgements of thy God.

God promised a Priesthood of continuance, with an eternall couenant: and said he would neuer faile *Salomon* of a sonne to

1. King. 9. 3. 4. succeed in that throne of government; if his children would doe right and walke in his waies: but when they failed in the condition, the Lord failed in his promise, that they might know his promises are conditionall, and his mercies euer with limitation.

Matth. 7. 7. *Aske and yee shall haue; seeke and ye shall find; knocke, and it shall be opened vnto you;* so saith Christ a mercifull Messias: but with this implication; if yee aske not, yee haue not; if yee seeke not, yee find not; if yee knocke not, it shall not bee opened vnto you. And I pray you what is implied in all the titles and dignities of Christ? where either he saith of himselfe, or others of him,

Iohn 14. 6. that he is the *way*, the *truth* and the *life*: but that we should walke in him, shine through him, and liue by him: or what of this? that he is the *doore*, the *shepherd*, and the *vine*? but that wee should enter, be guided, and grow together in him. A Priest hee is to

Heb. 7. 17. please our God. A Prophet to instruct our
Act. 3. 22. soules: and a King to conquer our enemies.

1. Tim. 6. 15. 16. All defeaseable on our behalfe: if we yeeld him no sacrifice; no care; no obedience; I say, for conclusion, whatsoeuer Christ is to me, I am nothing to him; if *Eccho*-like, and by reflexion, I doe not answere to his holie
and

and heauenlie call, with my true faith and due obedience. *Qui fecit te sine te, non saluabit te sine te.* He that made thee without thee, will neuer saue thee without thee. Wee are *Ephes. 2. 10* his workmanship, created to good workes, that we should walke in them.

In which walking I doe further obserue out of the text, that God is no respecter of persons, but euerie one that walketh shall haue peace, and find rest, whether Jew or *Gal. 3. 28.* Gentle, circumcised, or uncircumcised, man or woman, rich or poore, bond or free, master or seruant, saint or sinner; if he belecue, hee shall haue life; if hee walke before him: Peace shall come.

Nescit Religio nostra personas,

nec conditiones hominum respicit:

Our religion taketh no knowledge of persons, nor respecteth the conditions of men. Old Simeon in *Luk. 2. 25.* the temple, young Iohn in the wombe, poore *Luk. 1. 41.* Bartimeus begging, rich Zachaeus climbing, *44.* the hard hearted Centurion standing by the *Mark. 10.* tree, and the theefe hanging vpon the crosse, *46.* *Luk. 19. 4.* confessing the truth, and walking in the *Mat. 27. 54* sunnes shine of their Christ: all indifferent- *Luk. 23. 40.* lie receiue his die, gaine peace, and find rest.

This Peter saw in a vision from heauen;
and

Ast. 10.28. and this hee preached powerfullie on earth;
33-34-35. when vpon the sight he opened his mouth,
 and said, *of a truth I perceine now that God is*
no respecter of persons, but in euerie nation he
that feareth him, and worketh righteousnes, is
accepted with him.

Againe, I gather out of the text, that as
2. The par- God is generall in his gifts; so must we be
ticularitie particular in our receite. Euerie one shall
of our re- bee saued: but by his owne faith. Euerie
ceit. one shall haue peace, and find rest: but by
 his owne walking. Anothers faith though
 neuer so pretious, is not sufficient: ano-
 thers walking, though neuer so righteous,
Habac. 2.4. is not auailable to my rest. *The iust man*
shall liue by his owne faith, so saith *Habacucke,*
Gal. 6.5. 2.4. Euerie one shall beare his owne bur-
and 7. den: and euerie one shall haue his owne ho-
 nour. And as we sowe, so shall we reape: not
 anothers mouth to kisse; not anothers teares
 to wash; not anothers haire to wipe the
 feete of thy Christ: but thine owne mouth;
Luke 7.37. thine owne teares; thine owne haire, must
 kisse, wash, and wipe, with *Marie,* the feet of
 of thy Sauour.

Eccle. 9.10 All that thine hand shall finde to doe,
 doe it with all thy power: thine hand, not ano-
 thers hand: thy prayers, not anothers pray-
 ers:

ers : thine hearing, not anothers hearing :
thy feete, not anothers feete, shodde to the *ephes.6.15.*
preparation of the Gospell of peace ; yea,
and thy communicating of Christ, with all
the benefits of his passion, not anothers,
shall benefit thee, to thine everlasting sal-
uation. *Quid tibi de alterius dono, si tu non de-*
deris : why art thou proud of another mans
gift, and thou giue nothing ?

Anothers clothes will not warme mee ;
anothers meate will not feede me ; anothers
gold will not enrich mee ; anothers heart
will not cheare me : no more say I, can ano-
thers faith saue me. Onelie my faith in my *Rom.13.14*
Christ, whom I haue put on, my walking,
mine obedience ; must warme mee, must
feede mee, must cheere me, must enrich me,
and therefore I say with *Thomas* vpon *Ioh. 20.28.*
mine owne tuch : *My God, my Lord.* Not
God in generall, but my God in particular ;
mine by promise ; mine by stipulation :
mine by oath : mine by free gift : mine by
purchase : mine by participation of giftes
and graces : my *Shilo* : mine *Emmanuel* : my
Iesus.

Of this particular faith and application,
spake *Isaiah* the Prophet, when he said, *Ra-* *Isa.24.16.*
zili Razili. Secretum mentis mihi, Secretum

mentis

meum mihi: My secret to my selfe, my secret to my selfe. And this is the spirit of application, by which the children of God, both can and doe applie the medicine to the maladic: for what is the sweetest balme, if it be not broken? The best receit, if it bee not taken? Or the soueraignst plaister, that can be deuised by art or cunning, if it bee not applied to the wound or sore? From this spirit of application spake *Dauid*, when **Psal. 63. 1.** he said, *O God thou art my God: as Mary also in the garden, when she said Rabboni, my* **Ioh. 20. 16.** *master: yea and John too, whose head lay neere his masters heart, euen the Disciple* **1. Ioh. 3. 19.** *whom the Lord loued, when hee said, We know that wee are of God, though all the world lie in wickednesse.*

But the sonnes of *Belial*, and the reprobate from God, if you marke them well, you shall find that they are seared with a brand, and so, as neither they can, nor doe applie the mercies of God vnto themselves. *Caine* **1. Tim. 4.** **1. 2.** could make no vse of it, when he said, *My sinne is greater then can bee pardoned.* Nay (saith *Augustine*) not so: *Mentiris Caine, uentiris, maior est dei misericordia quam omnium peccatorum miseria:* Thou liest *Caine*, thou liest, the mercies of God are aboue all

all mans miseries. *Pharaoh* was obdurate, *Exod. 5. 2.* and could make no vse of God either in maiestie, or mercie, when he said, *Who is the Lord, that I should heare his voice, and let Israel goe? I know not the Lord.* *Indas* that sonne of perdition, when he cast in the 30. pence (*a goodlie price whereat he was valued*) though he mourned much; yet had he no helpe, for that hee was hopelesse, when hee could not applie mercie vnto his miserie: but said, *I haue sinned in betraying the innocent blood.* *Mat. 27. 4.* The innocent blood, not mine; as if he had no portion in his *Christ*.

And for the Diuels, they are so farre from challenging any good by *Christ*, that they disclaime his mercies, person and all, whilest they say: *Ah, what haue wee to doe with thee, Mark. 1. 24* *thou Iesus of Nazareth? art thou come to destroy vs?* Such disclaime bee farre from you my brethren, and from all the Saints of God, both in life and death: nay rather clamate *prore vestra*, claime your due, and say with blessed *Paul*, *Christ is become vnto vs wisdome, righteousness, sanctification, and redemption.* *1. Cor. 1. 30.* Yea, and bee bold to say yet more: his bodie is in heauen, there shall I find it mine: his diuinitie is on earth, there doe I feele it mine: his word is in mine cares,

to beget him mine : his sacrament is in mine
eies, to confirme him mine : his Spirit is in my
heart, to assure him mine : Angels mine, to
campe for me : Prince mine, to rule for me :
Church mine, to pray for me : Pastor mine,
to preach for me : All mine, whether it bee

1. Cor. 3. 21. *Paul, or Apollos, or Cephas, or the world, or*
22. 23. *life, or death, whether they be things present,*
or things to come, euē al are mine, I am Christs,
and Christ is Gods.

Of all this I inferre and conclude with
my text, that euery one must walke, if hee will
haue peace; and who will be cured, must care
to applie his sweete Sauour vnto his sinfull
soule. Thine owne gaine must buy balme to
bury thy *Christ*; nor must thou send it, but
bring it, with the deuout *Maries*, to the
sepulcher. The Queene of *Saba* (though a
Queene) yet she sent not, but came her selfe

1. King. 10. 1 to heare the wisdom of *Salomon*. And the
Mat. 2. 1. 2. Wisemen of the East, here in shewed their
wit, that after they had seene his starre, they
turned not, but hasted to the place of the
babes abode, with this inquiry : Where is he
which is borne King of the Iewes? *vidimus*
stellam eius in oriente, we haue seene his starre
in the East, and are come to worship him :
uenimus personaliter, we come our selues, we
acknow-

acknowledge our miserie, *venimus adorare humiliter*, we adore him our selues, we acknowledge his maiestie, and we worship *eum singulariter*, him alone: we subscribe to the *Unitie*: and that there is *no name under heauen, whereby men must be saved*, other then by the glorious name of *Iesus Christ*. As and if they might say, we haue scene in soule, we are come in bodie, there is the star, O where is the babe? Care is in our hearts, and cost is in our hands, here is our gold, let him bee crowned a King: here is our frankencense, let him be deified a God: here is our mirrh, let him be buried a man: all his by gift, all ours by grace: what he gaue vs, wee giue againe; and here we haue it to bestow vpon our blessed Sauour: from a farre countrey haue wee followed him, and *walked before him*: and therefore now we feele peace, we haue found rest to our wearie soules.

From the generalitie of Gods gifts, and particularitie of our receit, come wee now to the proper obiect of our faith and walking, contained in these words, *before him*. By which indefinit speech, I hold the holy Ghost hath reference to one *Christ*, the way, the truth, and the life of all Christians. No way, but by him: no light, but from him: no life,

3. The proper obiect of our faith and walking.

life, but in him. *Him* I say, nor is he expressed in plainer termes, for that his name is *secret*: and till *Gabriel* came from heaven
Luke 1.31. with his sauing name *Iesus*, and statute of
32.33. additions, *Luke 1.31.* from the first age to the latter daies, I meane from *Adam*, vntill
Gen.49.10. *Shilo* came, they but hacked at it. God in Paradise lapt vp this secret in the seed of the
Gen.3.15. woman. *Iacob* in *Shilo*, which by interpretation is sent. *Moses* in this, *Mitte quem mis-*
Exod.4.13. *surus es*: Send him whom thou shouldest send. *Daniel* thus, *One of the Saints* said vnto
Dan.8.13. *Jer.23.6.* a certaine one. *Jeremy* thus, *He that should call, he is the Lord our righteousnes*. The Lord in respect of his, to deliuer his Church: *righteous*, in respect of his doome, determinable vpon the world: ours in respect of grace, appeasing his father. What should I say more? sometime they call him by the name of *Em-*
Isai.7.14. *manuel*: sometime they call him *wonderfull*, *Counsellor*, *the mightie God*, *the everlasting Father*, *the Prince of peace*. *Maher-shalal-hash-baz*, Make speed to the spoile, hast to the pray; with this pregnant prophecy of him,
Isai.8.3. *Jer.31.22.* that a virgin should inuiron a man. And neuer the daies of Christ, they called him, *Is-*
Luke 2.25. *38.* *raels expectation*, *Israels consolation*, *Israels redemption*. And now that I haue told thee,
Luk.23.51. and

and thou hast heard all these speake, I aske
 with *Salomon*, *what is his name?* and *what is* Pron. 30. 4.
his sonnes name, if thou canst tell? Prou. 25. 1. It is the glo-
 rie of God to keepe a thing secret, but the Kings
 heart will seeke it out. And it is an honorable
 seed that feareth the Lord, but a more hono- Ecclus. 10.
 rable seed that findeth him. Elder times saw 20.
 him a farre off, comming swaddled in types,
 figures, shadowes, and ceremonies: but we
 haue scene the truth, bodie, and substance of
 our *Christ*. We haue him come, and the vaile
 of the Temple is rent from the toppe to the Mat. 27. 51.
 bottome, whereby wee haue readie passage
 into the holiest of holies, euen *Christ Iesus* 1. Pet. 1. 12.
the Lord, Whom the Angels desire to behold.
 Wee heard of him at *Ephrata*, and wee haue Psal. 132. 6.
 found him in the woods, tied to the tree, and
 pierced thorow, with his bodie crost, and
 soule curst, for the sinnes of all the world:
 and now sitteth in heauen, a Mediatour and Rom. 8. 34.
 pledge of our inheritance, hauing left his
 Spirit to liue by, and his Word to go by: and
 this is hee whom the Prophet meant in this
 word *him*, the obiect of our faith, and way to
 walke in.

No man can ascend, but by him that did Iohn 3. 13.
 descend, and that is *Christ*: the ladder Gen. 28. 12.
 saw at *Pinael*: the cloud by day, and pillar of
 L fire

Exo. 13. 21. fire by night, which guided *Israel* in the desert; the Kings high way to heauen, and blessed hold of happie dwelling. No Paradise without this tree: no perfume without this balme: no building without this stone: no sacrifice without this Lambe: I say, no God without *Christ* in this wicked world. The
 Mat. 11. 27. light of the day is conueyed vnto vs by the Sunne in the firmament: so is the brightnes of heauen, by that Sonne of righteousness: a Planet in the midst of Planets, to lighten all about, and all below, as whom blessed Angels desire to behold, and blessed men conuet to adore. Life is conueyed from the heart, thorow the veines to all the vitall parts: so is saluation from the Father through *Christ* to all his liuing members. Out of *Eden* went a riuer to water the garden, being diuided into foure heads, it compassed the whole world: Out of heauen flowed the streame of Gods mercie, in and through our *Christ*, whose graces diuided diuersly, all the earth is filled with his glorie.

*Christ a
 mutuall
 helpe.*

What should I say more? *Christ* is a mutuall helpe: to the Father one, to vs another. An hand to the Father, by which he reacheth vs: an hand to vs, by which wee reach him. The Fathers mouth, by which he speaketh

to vs: our mouth to the Father, by which we speake to him. Our God is a consuming fire, and without Christ the vaile, we cannot abide the brightnesse of his glorie: for what is our miserie, to meet with his Maiestie, but in the temper of his mercie? which mercy-seate, and all is Christ. As then our words, are messengers of our minds, and semblances of our soules, to parley with our friends: so is the Christ, the Sonne of God, the Image of the Father, and mouth to instruct his dearest Saints: nor onely a mouth to speake by, but an eye to see by, and the foot-way to go by, as it is in my text, *Peace shall come, and rest shall be reserved for euery one that walketh before him.* Heb. 10. 19. 10. 19. 10.

So then I dare auouch boldly, thinke what thou wilt, and without Christ, it is an euill thought: say what thou wilt, and without Christ, it is an euill word: doe what thou wilt, and without Christ it is an euill deed: tread where thou wilt, and without Christ, it is an euill way. Christ is the life of the world, and heire of all things, without whom, I can possesse nothing that good is, either in grace, or in glorie. He, he, is the salt *Elisba* did throw in, to sweeten the waters of *Iericho*, with these words: *Thus saith the Lord,* Iohn 15. 5. Hebr. 1. 2. 2. Cor. 3. 5. 2. Kin. 2. 21.

I haue healed this water : death shall no more come thereof, neither barrenesse to the ground.

This faith (my deare brethren) is right, for it hits the soueraigne good, and thus to walke is to walke *before him*. None but hee careth, none but he cureth, none but hee guideth,
Act. 4. 12. none but he sancteth : and he is but one as you heere see, and will be alone in all his courses; without mixture, without medley; first, last, middest, and all, filling all; yet fined from all, in the glorious worke of our repaire. None but he bare our sinnes : none but hee pleadeth our cause : none but he purchased our place : none but he traceth our way ; *hee*
Isai. 63. 3. hath trode the wine-presse alone, and there was
Luk. 22. 42. none to help. The cup of bitter affliction wherof he tasted, agonizing in the garden, for no entreatie with his Father could passe from him to any other.

O ye Papists, at last (in the name of God) bee wise, and warned; leaue off your mixtures; away with your medleyes : and if you desire either peace to your soules, or rest to your bodies, *onely walke before him*. Meddle with no merit of man, pardon of Pope, meede of Martyrs, or pride of your owne workes, vnwisely wrought. Make no mixtures of the sacred water and blood, which
 flowed

flowed from the side of *Christ*, with the blood of *Hales* and *Becket*, or with the enchanted holy water of an unhallowed Priest. Neuer match your triple crowne of gold and diamonds glittering, with the single crowne of thorne piercing: And neuer thinke the puritie of the Word, will abide the mixtures of your traditions; the *text*, your *glosses*; the *Church*, your *Idols*; the arke of God your *Dagon*; nor the poore Priesthood of *Christ*, your Papall pride and Popedome.

Looke for none other, but that the bodie and soule of your religion, like the image *Nebuchadnezzar* saw, patcht together of gold, siluer, brasse, iron, and clay, will and shall shiuer, When the stone cut out without hands shall smite the same. Your coate is of linsie woollie, not for our wearing. Your familie like *Micha* of mount *Ephraim*, and not for our dwelling: for as hee had, so haue you, an house of gods: an *Ephod*, and a *Teraphim*: he would serue both God, and Idols; and so do you.

And as for vs, who beleeeue and looke after better things, we say with the poore *Paralyticke*, in disclaime of all others helpe, is *Iesus* that made vs whole. And we say with *Abraham* when we go to sacrifice, thou ser-

uant stay heere, I and the child will walke alone. And now for conclusion by the Lords command, that wee are for *Bethel*, wee haue with *Iacobs* familie, put away the strange gods that were among vs ; we haue clenſed our ſelues, and changed our garments, pluckt off our earings, and put all into the hand of our *Iacob*, our *Elizabeth*, who faithfully for her God, and graciously for her people, hath buried Poperie, with it execrable things, vnder an oke at *Shochem*, neuer to be reuiued, neuer to be found out, *Amen*,
Amen.

Gen.35.1.2.

4. And laſtly, a progreſſe, and encrease in religion.

Laſtly for an end, ſith the time is paſt, and I feare much I haue wearied your patience ouer-long : From the proper obieſt of our faith and walking, come we to the progreſſe, and encrease of both: contained in this word *walketh*. Where you may ſee as in a glaſſe chryſtaline, that a Chriſtian life is not a ſtanding ſtill, but a walking on, and growth in the doctrine of faith, and praſtiſe of godlineſſe.

Gen.1.28.

The firſt bleſſing that euer God gaue after the creation, was *encrease and multiplie*, which tooke it effect, not onely in the creatures by propagation of kind, but alſo in his gifts and graces, by renouation of minds,
 new

new birth, growth in knowledge, true faith, and godlinesse. All the trees in Paradise did grow, and all the floods in Paradise did flow; to teach vs that wee must not stand still at a stay, lest either we be fruitlesse, and so accursed; or become puddle water, and so vnprofitable.

The finest cloath will weare, if it be not v-sed; the purest gold will rust, if it be not handled; the sweetest balme will corrupt, if it be not broken; and the clearest fountaine will stincke, if it runne not: So are the graces of God, and doctrines of the beginnings of Christ, though of themselues pure as gold, sweet as balme, cleere as a fountaine; yet in respect of vs vnprofitable, if we proceed not further, but there stand still. Foundations they are I grant, for the Scripture hath said it, Hebr. 6. 1. But what of that? and what is the foundation, be it of *Beryll*, *Topaze*, or *Chrysolite*? if you build not vpon it, and proceed no further in the worke.

In the first of *Ezechiel*, where the vision *Ezech. 1. 12.* of gifts and graces are described, it is said, 17. 24. that the beasts, winds, and wheeles went as the spirit led them, and they returned not when they went forth: and if at any time they stood, they let downe their wings as

Ezech. 47.
1. 23. 4, 5,
6, 7. &c.

vnprofitable then, vntill the Lord had put power in them of further proceeding. And in the same Prophet againe, where the like gifts are described by another vision, you may find, that from vnder the threshold of Gods Sanctuarie, the waters issue out, and they runne East, West, North, and South. The man with the line measured a thousand cubits, and the waters were to the ankles. Again he measured a thousand, and they were to the knees: he measured againe, and they were to the loines: after he measured againe, and it was a riuer impassible; signifying that the graces of God should neuer decrease, but euer abound in his church. The fishers should spread out their nets from *En-gedi*, to *En-eqlaim*. The tree should grow vpon the brink of the riuer, on this side, and on that side, with leaues not fading, fruit not failing; leaues for medicine, fruit for meat, and fruit euer new, according to his monethes: As for the mirie places thereof, saith the Prophet, and the marishes which stand still, they shall not bee holesome, but they shall bee made salt pits.

Num. 17. 8. You may remember when *Aarons* Priesthood should be confirmed, all the tribes with their names cast their rods into the merciescate,

seate, and none blossomed, but *Aarons*. 1.Pet.2.9.
 You are a kingly people, and a royall Priest-
 hood: ô bud, bloome, blossome, and bring
 forth fruit worthy amendment and newnesse
 of life.

David said of his Saints, *Ibant de virtute* psal.84.7.
in virtutem: they went from strength to
 strength; and from *faith to faith*, as it is writ- *Rom.1.17*.
 ten: from the faith of the promise, to the
 faith of the performance: from the faith of
 the letter that killeth, to the faith of the Spi-
 rit that giueth life: from the faith of *Christ*
 his humiliation in miserie, to the faith of his
 exaltation in glorie: from the faith of the first
 resurrection from sinne, to the faith of the se-
 cond resurrection from death: from the faith
 of the Law wounding, to the faith of the
 Gospell curing: from the faith of the Pro-
 phets sowing, to the faith of the Apostles rea- *Iohn 4.35*.
 ping: from the faith of the old sacrifice gi- *36*.
 uing to God, to the faith of the new Sacra-
 ments receiuing from God: in a word, from
 the faith of the old couenant, wherein God
 speaketh, to the faith of the new Testament,
 wherein *Christ* bleedeth. Of all which, I may
 conclude with *Haymo*, *Ex fide qua concipitur*
corde, profertur ore, exhibetur opere, iustus vi-
uit: By faith conceiued in the heart, professed
 with

with the mouth, and practised with the hand, the righteous man liueth.

Paul is plentiful in this doctrine, and hauing once laid the ground of faith, hee vrgeth nothing more then the encrease of
Rom. 1. 16. faith. Hee telles the *Romanes*, *That by the*
17. *Gospell, the righteousness of God is reuealed*
Eph. 4. 13. *from faith to faith.* Hee telles the *Ephesians*,
 that they must grow vnto perfect men, *even*
Eph. 3. 18. *vnto the age of the fulnesse of Christ:* As also,
19. *that they must know the loue of Christ, which*
passeth knowledge, and so bee filled with all ful-
nesse of God. Hee telles the *Philippians*, *how*
Phil. 1. 8. 9. *hee longeth after them from the verie heart root*
in Iesus Christ: and in longing, falles a pray-
 ing: and what is the matter of his prayer? but
 that their loue might abound yet more and
 more in all knowledge, and in all feeling.
 With whom I will conclude, and close with
 my text: As you haue receiued *Christ Iesus*
Col. 2. 6. 7. *the Lord; so walke in him, rooted, and built*
in him, and established in the faith, as yee
haue been taught, abounding therein with
thanksgiuing. Where obserue my brethren,
that not rooting, building, establishing,
teaching, nor abiding in the faith is suffici-
ent, without abounding: for frustra nititur
qui non innititur: And hee that continueth

and, not to the end, shall not bee saved.

Take heed then my brethren, and bee *not* Prou.3.7.
high minded, but feare: you that are come
 out of *Sodome*, *Remember Lots wife*: go not Luk.17.31.
 backe, nay looke not backe: you are of *Lu-*
dah tribe, and haue taken a profession vpon
 you; and be not like the children of *Ephraim*, Psal. 78.9.
 which being harnessed, and carrying bowes, 10.
turned themselves backe in the day of battell.
James said well, *Ye aske, and haue not, because* Iam.4.3.
ye aske amisse: So may I say, many walke,
 and obtaine not, for that they walke amisse.
 Some in such idolatrous and superstitious he-
 resies: some in such climbing and presuming
 ambition: some in such greedie and vnsatia-
 ble couetousnesse: some in such biting and
 gnawing vsurie: some in such swearing and
 forswearing of themselves: some in such ex-
 traugant and vagabond lusts of the flesh:
 some in such rebellions and conspiracies of
 hearts and hands, as of whom I may say (*as*
I haue told you often) *and now tell you weeping*, Philip.3.18.
they are enemies to the crosse of Christ, their 19.
end is damnation, their bellie is their god, their
glorie is their shame, and they but minde earthly
things.

As for such as creepe with the Crab, and
 slow it with the Snaile; I say they *walke a-*
misse;

- Jer. 48. 10. ans: *And cursed is he that doth the worke of the Lord negligently.* An Aldermans pace is too solemne for a Saint of God: O that Iehu his walking might be a mirror to all Magistrates, Ministers, and people, how to walke, of whom it was said vpon the sight, *The marching is like the marching of Iehu the sonne of Nimshi: for he marcheth valiantly:* or that Caesars faculty of performance, were in the most of vs, of whom *Lucan* thus writeth: *Cesar in omnia praeceptis, nil actum credens, cum quid superesset agendum.*

*Lucan. 2.
Pharsalia.*

Instat atrox.

Which I may english thus: *Cesar* is forward to all good, and thinketh nothing well done, whilest any thing is left vndone. And so for the conclusion of all: Now weigh the fruit this tree beareth, and consider the crop this haruest yeeldeth, I meane the blessing they gaine, who are faithfull to their *Christ*, and walke before him.

Is it imperiall rule in this world? Is it wealth, riches, or abundance of earthly happinesse? Is it health, strength, or beautie? These haue their times; but they perish with the possessor: nor to this end came *Christ* into this wofull world, that he might giue to the

the faithfull walkers, fading and vanishing delights; but an abiding solace, euen life, and *Ioh. 10. 10.* life in abundance, with peace to the soule, and rest to the bodie; I meane eternall blessednesse to both, wherein is the auoidance of all euill, the fruition of all good, the societie of all Saints, the fulfilling of all desires, with vnspeakeable glorie, which neuer shall cease: whither God bring vs, for his Christs sake, to whom be honor and praise both now and euer. *Amen, Amen.*

And now brethren beloued and longed for (I say now) that I haue finished my course, ended the text, and closed vp the booke, giue mee leaue a little to turne mee to the dead, and to say vnto you on her behalfe, this Scripture is fulfilled in your eyes and eares this day, *Peace shall come*; nay, *Peace is come*. For shee entertained in her heart the Father of Heauen, which is the God of *Peace*: and shee loued Christ the King of *Peace*: and embraced in her soule the Comforter which brought that *Peace* to her, that passeth all vnderstanding. And for that I may say no more, I can say no lesse; shee kept the condition of my text on earth, and therefore her estate is vndefeasable in heauen. She did walke before him in life, therefore shee hath

Peace;

Peace: nor did she forsake him in death, and therefore now hath shee found *rest* to her wearie soule.

To walke in the word, is to walke with him; and to goe by the light thereof, is to *walke before him*. Let her painfulnesse in reading, and practise in following, euen from a child, speake to her commendation in that behalfe. You heard in the former Sermon, how eight chapters a day, was her taske, each dayes reading, a full weeke of
Job. 17. 17. *Sabbathes, to sanctifie a Saint. (So sanctifie vs good Lord with thy truth, thy word is the truth.)* And to make good the practise, I haue crediblie heard, that not eight, but many eights a day, haue been her sighes, sobbes, and gronings, for the breaches of the Law (shee read) both by her selfe, and others; euer opening the booke with these
Phil. 2. 21. *words: A good God, a bad people, much mercie offered, little receiued; for euerie one seekes his owne, and few the things that are of Iesus Christ:* And still clasping the booke thus:
Prou. 25. 1. *The glorie of God is to conceale a thing secret; but the Kings honour is to search it out.* And what are wee but a kinglie people; and a royall priesthood? Besides her priuate reading, I might heere speake of her priuate
 prayer,

prayer and much meditation, with *Isaac* in *Gen. 24. 63.*
 the field: with *David* in the night. I might *Psal. 119.*
 tell of her weekly repaire to heare the *55. 62.*
 word, in the great congregation: of her
 monthlie communicating with his Saints
 there, with her feete euer shod to the pre-
 paration of the Gospell of *peace*; and neuer
 well, but when shee was so *walking before*
him.

But I leaue her life and come to her
 death, whereunto (as I am tould) shee wal-
 ked, as Christ did to *Caluarie*, with much *Marke 15.*
 care, and many agonies, compelled with *20. 21.*
Simon of Cyrene to beare his crosse; thereby
 to helpe out the *sufferings* of her sweete Sa- *Colos. 1. 24.*
 uiour, and to beare in her bodie and soule,
 the markes of Christ Iesus, like spangles of *Gal. 6. 17.*
 gold, to grace her in her triall, whereby in
 the end shee became more glorious, both to *Psal. 45. 13.*
 God and man. It is said of the Kings daugh-
 ter that shee is all glorious within, and that
 her rayment was of needle worke: peace
 within, but prickings without. *Multi vi-*
dent punctiones, sed non vident unctiones:
 Many see our crosses, but they feele not our
 comforts; so said the Saints of olde: and
 therefore to such as thinke it a straunge
 thing, that the Saints of God should haue
 their

2. Cor. 12. 7. their fierie triall in this world, by bickerings,
 8. 9. buffetings, and winnowings of Satan. They
 Luk. 12. 31. are fooles and slow of heart to belecue, like
 32. the two Disciples who went to *Emmaus*,
 Luk. 24. 25. thinking still of their Christ crowned, but
 26. neuer crossed, till the Lord had rectified their
 thoughts, and laid a necessitie of triall vpon
 all flesh, beginning with himselfe thus:
 Luk. 24. 26. *Ought not Christ to haue suffered these things,*
and to haue entered into his glorie? Whereby
 I gather: no peace, without warre: no rest,
 without toyle: no crowne, without a crosse:
 no enterance, without suffering: no glorie,
 without shame and shaking in this wofull
 world.

But happilie you will say, some bee neuer
 broken in heart, nor yet haue any conflict
 with Satan, sinne, or death: they are feared
 with no temptations, nor doe they grieve
 because of him whom they pierced. They
 Iſai. 23. 15. haue made a *couenant* with the graue, and
 a league with hell: of such I say, their case
 is desperate, and their condition is no bet-
 ter then the beasts fatted vp in the best pa-
 stures, reserued for the slaughter, of whom
 Iob speaketh, when hee saith, *The houses of*
 Job 21. 9. *the wicked are peaceable, without feare, and*
 Ec. *the rod of God is not vpon them: they spend*
their

their dayes in wealth, and suddenly they droppe Iob 20.9.
downe to hell. As also Dauid, there are no bands &c.
in their death: they haue no knots, as it is in Psal. 73.4.
the original, they are not troubled like other
men.

There be many in the world, wch would
faine haue a Church of Sugar, or of Veluer;
as one saith: they would feede vpon Man-
chet, and tread vpon Roses. I meane in ser-
uing God, they would be freed from affli-
ctions: they loue *Canaan*, but they lothe the
Wildernesse; they like the Crowne, but they
loue not the Crosse: *Shilo* runneth sweetely,
but *Jordan* is too too turbulent: all like *Ze-
bedeus* his sonnes, *Iames* and *Iohn*, who Mat. 10.35.
sought to sit in the seat of honour, but not to
drinke of the cup of afflictions. But the truth
is, you may belecue it, the way to heauen is
not strowed with flowers, but set with
thornes: and happily you shall find it in your
experience true, that *Whosoever will line god-
ly in Christ Iesus, must suffer persecution.* 2.Tim. 3.12.

*Quater luctatus est Iacob: in utero cum Bernard. in
Esau; in via cum eodem; in Mesopotamia cum Sentent.
Laban; in Bethel cum Angelo. Iacob wrestled Gen. 25.22.
Gen. 32.3.
Gen. 31.22.
Gen. 32.24.*
four times: in the wombe with *Esau*: in
his iourney with *Esau*: in *Mesopotamia* with
Laban: and at *Bethel* with the Angell. To

M

teach

Gal. 6. 16. teach vs, that if we will be the Israel of God, wee must arme our selues for all trials at all times, in all places, and with all persons, retaining no longer the name of *Iacob* as supplanting our troubles: but the name of *Israel* as preuailing with God, and neuer leauing him without a blessing.

Excellent things are spoken of thee thou Church of God: *A woman clothed with the Sunne: crowned with the Starres, and treading upon the Moone; yet traueilling in birth, pursued with the Dragon, and readie to be deuoured, both her selfe, and her silly babe:* But heauen sung her triumph, against the accuser of the brethren, and he was cast downe, which accused them before God day and night. To be accused before men is much; but to be accused before our God is more. Now and then to be accused is much: but night and day is more. And such are the persecutions of Gods children in this world, they neuer haue an end, nor euer shall, till the world be without hatred: the diuell without enuie: and our nature without corruption.

**1. Pet. 4.
12. 13.**

Thinke it not strange (my deere brethren) concerning the fierie triall which did befall this Gentlewoman, to proue her at her end, as though some strange thing had come vn-

to her; but reioyce rather in as much as shee hath been partaker of Christs sufferings, that when his glorie shall appeare, shee may bee glad and reioyce. *Let him that thinketh hee* I. Cor. 10.
standeth, take heed hee fall not. There hath no 12. 13.
temptation taken her, but such as appertaineth to man: And God was faithfull, who would not suffer her to bee tempted aboue that she was able: and euen gaue the issue with the temptation, that she might be able to beare it.

When the beholders thought the Whale had swallowed vp *Jonah* to kill him, hee Jonah 1.
swallowed him vp to saue him. The Lord hid his face from her, and shee was troubled. But yee are witnesses, who were present at her death, that his wrath endured but the twinckling of an eye, and though *heauinesse* Psal. 30. 3.
continued for a night, yet ioy came in the mor-
ning, when you saw her fined like gold, renewed like an Eagle; soaring high into the bosome of Christ, with this powerful speech, and godlie ouation, at her end: *Heare O* Psal. 30. 10.
Lord, and haue mercie vpon mee: Lord bee 11. 12.
thou my helper. Thou hast turned my mour-
ning into ioy: thou hast loosed my sacke, and
girded mee with gladnesse: therefore shall my
tongue prayse thee, and not cease. O Lord my

God, I will giue thanks vnto thee for evermore.

Well she is gone, and now behold her seate is emprie, and her graue is full : and me thinkes for the present, wee feelee her want on earth, whom God hath found in Heauen. Our prayers lesse powerfull : our preaching lesse precious : and our Psalmes lesse melodious, on her behalfe. For you all know, that there she sate, and there shee sung, there she read, and there shee prayed, there she heard the word, there shee receiued the Sacraments, there lately shee liued, and there now shee is dead : therefore may I say with the Prophet, *All flesh is grasse, and all the grace thereof as the flower of the field :* But comfort your selues in hope of a ioyfull resurrection ; as also in respect of her holy life, blessed end, and most happy state in glorie, and sith she is gone, let it bee remembred as a sacrament of her rest, that shee went vpon a day of rest, one of the chiefest of Sabbaoths, and high feast of *Pentecost* : euen then that shee should ascend, when the holy Ghost did ascend, by *Ephes. 4. 30. which spirit, she was sealed vp to the day of redemption.*

Worshipfully was shee descended ; but
most

most honorably (may I now say) is she ascended: yet behold, the husband mourneth for that he hath lost a wife: the mother mourneth for that shee hath lost a daughter: the brother mourneth for that hee hath lost a sister: which is (me thinkes) not much vnlike the mourning of *Hadadrimmon* in the valley *Zac. 12. 11.* of *Megiddo*. And yet this is not all; for wee Preachers may mourne most, for that wee haue lost an auditour; who heard with reuerence, felt with passion, and followed with perseuerance. But beloued, what wee haue lost, heaven hath found, and the holy Angels reioyce at the gaine: in the meane time the Lord of Heauen, supplie the want vpon earth, and encrease the number of faithfull professors; *In Si-*
onis gaudium & Anglo-Papi-
starum luctum. Amen,
 Amen.

FINIS.

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MUSEUM BUILDINGS
LONDON
W.C.2

A
BRIEF DISCOVRSE
OF THE CHRISTIAN LIFE

and death, of Mistris *Katherin Brettergh*,
late wife of Master *William Brettergh*, of
Bretterghoul, in the Countie of
Lancaster Gentleman; who
departed this world
the last of May.

1601.

With the manner of a bitter conflict she
had with Satan, and blessed conquest by
Christ, before her death, to the great
glorie of God, and comfort of
all beholders.

Micha. 7. 8.

*Reioyce not against me, O mine enemies :
though I fall, I shall rise againe : And when I sit
in darknes, the Lord shall be a light vnto me.*

Psal. 37. 37.

*Marke the upright man, and behold the
iust : for the end of that man is peace.*



LONDON,
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1612.

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TO THE CHRISTIAN

Reader, grace and peace in
Iesū Christ.



Hen Achimaaz the sonne of Zadoc requested that he might be the messenger to bring Dauid word of Absoloms death, Ioab would not suffer him : Thou *2.Sam. 18.*

shalt not (saith he) be the messenger to day, but thou shalt carrie newes another time, but to day thou shalt carrie none; for the Kings sonne is dead. He knew Dauids affection was such, that the newes of his childs death would be most heauie to him, and the messenger himselfe not welcome for his message sake. *19.20.*

This is all our infirmity, no tidings more grievous to vs then when wee heare of the death of those whom wee loue. The Parent bewailes his Child, the Husband his Wife, the Friend laments the death of his Friend, and wee thinke it the losse of another friend to depart with this our griefe. Iacob mourned for Ioseph his sonne, that hee would not bee comforted of a long *Gen.37.35.*
season,

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season, but thought he would weepe for him as long as hee liued. When the Amalekites had
1.Sam.30. 4. burned Ziklag, and led away captiue the mens
wiues and their children, Dauid and his com-
panie wept, till they could weepe no more.
When Lazarus died, his sisters, Martha and
Job.II.19. Marie were much discomforted for him. Gre-
gorie Nazianzen reports, that when Basil the
Monod. in Basil. great died, euen the wisest men in the citie stroue
to exceed one another in weeping and complain-
ing for his death: And as for my selfe (saith
he) now I am bereaued of the fellowship of
such a man, what shall I doe but either die,
or liue in miserie? Which way shall I turne
me? What shall I doe? What counsell shall
I take, now I haue lost him that was my com-
fort? So beaueie a thing wee see it is to bee seue-
red for a time from those that are deare vnto
vs. One only thing there is, which is able in this
case much to temper our affections; when we see
our friend to die in the Lord; that is, in comfort
of conscience, and assurance of saluation through
Christ. And this his comfort hee expresth
outwardly vnto vs, by performing those duties
which are required of a man when he dies, and
so he makes a ioyfull and a holy end. When our
friend departeth this life in this manner, we
haue iust cause to take his death the more com-
fortable.

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fortable. And thus it pleased God many times to stirre up some (especiallie such as in their life time haue a care to pursue Religion, and to keepe themselves vndefiled of the world) at their death to expresse wonderfull comfort of spirit, and to shew forth such fruit of Religion, that we wonder at it, and acknowledge the extraordinarie worke of Gods spirit in them. They wraastle against temptations, they confesse their faith, feele the assurance of their saluation, condemne their sinnes, exhort the beholders, praise God, sing Psalmes, wish to die, that in their death they are better Christians then euer they were in their life.

This blessed departure God giues to many, for diuers good purposes. First, That the world may know that peace is the end of the iust, and comfort in death is the portion of the righteous. Secondly, That his eternall truth in our holy profession may appeare to be able to comfort vs, not only in our life, but in our death also, when all other comforts forsake vs. Thirdly, That our enemies may see our faith is not vaine. Fourthly, That the weake by their example may be encouraged to a holy life, when they see it bring with it so happy a death, and that they may be strengthened against the feare of death, seeing it is alwaies comfortable to those that lead a godly life.

Fifthly,

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Fifthly, and finally, that the friends of the departed, by their heavenly departure, may be admonished not to mourne so much for their death, as to reioyce for their life, and to thanke God, that euer it was their lot, in any degree, to be ioyned or matched with so blessed seruants of God.

This Gentlewoman, Mistresse Katherine Brettergh was one of this number: her life, as long as God continued it, was deere to those among whom she was, as the life of a friend might bee. Her husband, friends, kinsfolkes, brethren, sisters, and all the goodlie that knew her, enioyed, a great blessing of God of her: and her death (no doubt) was grienous to her husband, as the death of a verinous yoke-fellow. And if worldly affection would haue holpen it, it was the same in him that Dauids was to Absolom his sonne, when hee mourned for his death: O my sonne

2. SAM. 18.

33.

Absolom, my son, my son Absolom; would to God I had died for thee, O Absolom my sonne, my sonne! But sure her death was such, her behaniour in her sicknesse so religious, her heart so possessed with comfort, her mouth so filled with the praises of God, her spirit so strengthened against the feare of death, her conquest so happie over her infirmities, that such as loved her most haue greatest cause to reioyce in her death,

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death, and by seeing the wonderfull worke of God in her, to learne to renounce their owne affections.

This is the thing I thought with profit might be presented to the view of others also that knew her not: for when I had for my owne priuate vse and the vse of my friends faithfully collected (out of the fresh memories of those that were present, and eye-witnesses as well as my selfe) and set downe the manner of her sicknesse and death: I considered that the knowledge thereof could not but be welcome to all those that desire to die the death of the righteous. And so the same causes that mooued me to collect it, gaue me also occasion to publish it. I remembred the saying of one, That it is great pietie to set foorth the Maxian. vertues of the departed, if they haue excel. Monod. led therein; yea it is a meanes to encrease Basily. grace in our selues. I thought so great mercie of God shewed to one among vs, ought not to bee forgotten, but should remaine to vs and our children an example, to teach vs how good God is to them that loue him, and to assure vs that hee will neuer forsake vs; but, in like manner as he did her, helpe and comfort vs, when we shall by death be called vnto him. I considered the vngodly and uncharitable tongues of the Papists abiding in our countrey, who, since her death, haue

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*have not ceased to giue it out that shee died de-
 spairing, and by her comfortlesse end, shewed that
 shee professed a comfortlesse Religion. Wherein
 they bewray their malice and madnesse, and shew
 themselves of what generation they are, euen a
 Jerem. 9. 3. people (as the Prophet Ieremie saith) which
 bend their tongues like bowes for lies: and
 Psal. II. 2. (as Dauid saith) make readie their arrowes
 to shoot at them which are vpright in heart.
 And lastly, when I remembered the censure gi-
 uen by our Sauour Christ of the woman, that
 Mat. 26. 7. powred costly oyntment on his head, a little be-
 8. 9. 10. 11. fore his Passion, though some of his Disciples
 12. 13. vniustly blamed her for the same, saying, What
 needed this wast? yet he himselfe did not onely
 excuse her for that fact, saying, shee did it to
 burie him: but also commanded that where-
 soeuer the Gospell should bee preached
 throughout the world, there also that which
 she had done should be spoken of, for a me-
 moriall of her. Euen so, seeing this vertuous
 Gentlewoman hath been vniustly accused, by
 some popish persons, I thought it fit, that shee
 should not onely bee iustly excused, and cleared
 from their false and slanderous reports: but also
 that a true historie of her holy life, and Christi-
 an death, should bee annexed to those learned
 Sermons which were preached at her Funerall,*

by

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by two godly Preachers, and are now published in print, that where soeuer they going before as the Gospell preached; there also this brieft historie may follow after, to be seene and read for a memoriall of her.

These reasons mooued me both to collect and publish this Treatise, the doing whereof I trust, as it will be acceptable to many: so can it be hurtfull to none, vnesse possible it be to the kingdome of darknesse. If there be any vnsatisfied, and yet desire any other reasons, I tell them further, it is to burie her, and the last balme that euer I can powre vpon her head: it is my farewell, and the last dutie which I can performe vnto her; and therefore I hope both excusable in me, and also profitable to others, because many things beere spoken of her deserue imitation. And this I dare assure the Reader, that howsoeuer I may sometimes misse the forme of words which possiblie the Gentlewoman vsed in her speech; yet haue I faithfully set downe the substance of the matter, and for the most part also faithfully related the words themselves, and reported nothing but that which is most true: & testified by persons of good & honest report, as they are named in the margent: out of whose fresh memories the substance of that which I publish was presently set downe. This I humbly desire thee, good Christian

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Christian Reader, to accept. I had no other odours wherewith to imbalme her, I am but the pen-man, the thing it selfe was her own, wrought in her by Gods spirit, and therefore not costlly to me, though more comfortable to me, and all that heard it, then I can now expresse: and I doubt not, but it shall yeeld thee also the same comfort, and giue thee occasion both to praise God, and imitate her well-doing, which the Lord grant.

Amen.



A Post-script to Papists.

Place and truth to as many of you
as pertaine to God.) I am moued
in conscience to deale with you,
by this manner of writing, because of the
false and slanderous reports which (I heare)
some of your faction haue blazed and di-
nulg'd abroad, concerning the death of
Mistresse *Katherin Brettergh*, a Christian
Gentlewoman, whose life indeed was holy,
and death most comfortable.

It is no noueltie, or new thing, to heare
a lie from a *Papist*, but rather a principle
of your religion: Therefore if you pleade
antiquitie, as a marke infallible to know
your Church by, for that point tak't you:
you haue it from the Diuell your father by *Iob. 8. 44.*
tradition diabolicall, holding the same still
in these succeeding ages so succinſlie, that
(for ought I know) you will not leaue it, till
you be shut soorth of the heauenly *Ierusa-*
lem, and cast into *Tophet*, which is prepared *Reu. 22. 15.*
of old for liars and inchanters.

Yet it pities me to thinke of some of your
poore sillie seduced soules, how simple they
be in Gods causes (and yet malicious) for

• N the

A Post-script

the most of my popish neighbours (what others bee I know not) flie but a very low pitch, being people altogether void of learning, wit, and civility. The furthest drift of their religion, is to say, *the Pope is a good man: to say, it is safest to doe in religion as most doe: to thumpe hard their breasts when they pray: crosse them when they meet a Protestant: and to spit out when they name the Diuell: to gallop over a Pater noster, or Ladies Psalter upon their beades: and to say, it was a good world when Masse was up, for then all things were cheape: finally, some of them will say, I beleene as my father beleened (God haue mercy on his sweet soule) and I hope to goe to him when I die.* This is the very length, breadth, and depth of most part of Poperie where I dwell: euery one can reach this marke, and few can goe beyond it.

Another opinion of these sottish people, is to say: *If a man die like a lambe, and passe out of the world like a bird in a snell, hee is certainly saved,* although neither holines were in his life, nor God in his mouth; grace in heart, nor yet repentance, faith, or feeling at his death. Such blockish ends, a reuerend man doth count fearefull, saying, *such men*
Master
Greenham. *(excepting their fetherbeds and pillowes) die*
liker

to Papists.

liker beasts, then Christians. Againe, if the ^{in his Ser-} violence of any disease stirre vp impatience ^{men of hu-} in a man at his death, straight say our coun- ^{mility.} try-Papists, *there is a iudgement of God, ser-* *uing either to discover an hypocrite, or plague a* *wicked man* (especially, if they professe the truth of *Iesus Christ*, as this Gentlewoman did) then they crie, and shout; *see the effect* *of this religion, see the end of these men*: where ^{Master} as indeed the truth is farre otherwise, as a ^{Perkins in} learned writer doth notablie determine. ^{his treatise} ^{of dying} ^{well.}

It seemeth you Papists, or who else soeuer ^{well.} do iudge thus, are little acquainted with Scriptures; nor yet were euer of *Salomons* minde, who speaking of outward things happening to man, doth say, *The same con-* *dition is to the iust, and to the wicked, both one* ^{Ecc1.9.2} *to the pure and polluted. Dauid saw the wic-* *ked without bands in their death, neither were* *they troubled like other men, and yet were* ^{Psal.73.4.5} *they reprobates, and the children of Satan.* But if you *Papists* had *Dauids* spirit (which the Diuell would not that you had for *Da-* *nids* kingdome) you would iudge more charitably of christians deaths (especially such whose liues were holy) notwithstanding any outward accident that might happen: at the least you ought rather to

A Post-script

1. Sam. 31.
4.5.

2. Sam. 1.
17.18.19.
20.

Psal. 2.4.

mourne, and conceale it, then to laugh and deride the same: for when *Saul* was dead in mount *Gilboa*, who was a notorious wicked man, and his death fearefull indeed, for hee killed himselfe, what did *Dauid*? reioyce, or lament? Though *Saul* in his life time was alwaies his deadlie enemy, yet mourned hee and wept for *Saul* and *Ionathan*, saying, *Tell it not in Gath, nor publish it in the streetes of Askelon, least the daughters of the Philistims reioyce, and the uncircumcised triumph.* This did *Dauid*, which was a man after Gods owne heart, though you (as it should seeme) rather delight to solace your selues with the falles and infirmities of Gods children, then once to be touched as feeling members of one bodie, with an inward sighing, and sorrow for the same.

But now touching the death of this Gentlewoman, whereat some of your Romish faction haue bragged, as though an oracle had come from heauen to proue you Catholikes, and vs Heretickes: Blessed be God, and our Lord *Iesus Christ*, the Diuell and you are all deceiued, and God, euen our mightie *Iehonah*, hath you in derision, and shall laugh you to skorne who hath not onely frustrated your fond expectations, but

to Papists.

but made your follie manifest to all men.
This Gentlewomans life being more holie,
and her death more comfortable, then pos-
sible any of yours can bee, so long as you
continue *Papists*. The truth whereof, I haue
compendiously set forth in this present trea-
tise following, as will be testified by persons
of honester note and condition, then any of
your generation. And thus for this time I
end, praying God to forgiue you your sins,
because you know not what you do, and
to open your eies, that you may see
your errors, and come out
of Babylon. A-

men.

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That

That by some taste of the truth
of that which befell the vndoubted child
of God Mistris *Katherin Brettergh*, in the
time of her sicknesse neere before, and at
the instant of her death, the mouth of the
slanderer (which was soone opened)
might bee some deale stopped; the ex-
pectation of the godlie in part satisfied,
and preiudice in all happilie suspended;
one both an eie and eare-witnesse there-
of, caused these few lines, as an *Epitaph*,
to be fixed nigh her Hearse.

Id est.

Iun. 3. 1601
sepult. tri-
ces. primo
May cum
dormiuisse

Katherina, quia Christi sanguine mun-
data, igneque tentationum exploratio-
ne purgata; Mundis, eodemque modo
purgandis omnibus, tum qua passa est
tum etiam corundem exitum testatissim.
capit.

TTrue it is I strone: But 'twas against mine enimie.
Strongly I struggled; It was my strongest aduersarie.
Strongly, not in my selfe, but in my euer-helper strong:
Strongly; alas weake woman weakely strong:
Strongly, though faintly; which was fleshes infirmities:
Strongly, and doubtfullie, through my foes lying subtilties:
Strongly

Strangely (I grant) til strength it selfe in weakenes was seene strong,
 And Saviour mine did in the battels shew,
 Plainely display his banner-booke in open field :
 Which seene, mine aduersaries all, gan shrinke, fall, yeeld :
 So Christ the victor searching the spoile, taking his pray,
 Me found for him, tooke so him : So I past from yon away.
 Witnes hereof my often'plied faith's confessions :
 Witnes my prayers, plaints, tearesfull eies, hart yearning meditations :
 Witnes my sweate, strong trembling, thirst, my burning heate,
 Peace, joy, passage; & al harts that presents then with mine did beate.
 But be all silent : One for me the truth will tell :
 My witnes, now, in heauen, with whom I crowned dwell.
 And learne by me, with God's word your childhood to acquaint,
 Then aged, finally (though hap's at times) you shall not faint.

Si non testantur fide, }
 Momentis charitate } Moueamini.

Antiphonicæ eidem.

IT's not unlike (Christ's deare) such conflict you endur'de :
 The members must be like the head, we are assur'de.
 'T was not amisse, you did so fierce hot fire triall bide :
 To haue pure gold, some seuen times is tride.
 It were vnmeet the seruants better then their Lord should find :
 The Captaine passe the pikes, the souldiers stay behind :
 'T is meese, for whom Christ dranke off all that bitter cup,
 They of the same wish him a little dram should sup,
 And though your life, your birsh, your vertuous education,
 Your holy course in Reading, Prayer, Meditation ;
 Meekenes, patience, pitie, and religious chastitie,

Both in your married state, and free virginitie,
 Did worthlie import you were the same
 * Kath- You did professe, and as did sound your * name:
 rin. Yet that your death prou'd cleerer seven fold,
 You s'be Christ's member, seruant, souldier, and gold.

Noutheticon.

LEaue all by this and others more iust Abrahams breed,
 Borne in the Church, nurst of her breasts, begotie of immortal seed.
 Learne you that stand, haue peace, feele ioy, see light,
 Partake Gods spirit, tast his grace and heavenly gift,
 The time may come that you may sal, war rise, & peace seeme strange,
 You ioy with anguish, lights for dea:hs shadow may exchange:
 Satan may buffet, Gods spirit arise you to the wildernes,
 The booke mouth sweetning, be to your bellies bittersnes.

Learne ye that in these heauie changings be;
 God hangeth neuer, neuer doe his graces die,
 Graces fountaine runneth euer, it floweth abundantly:
 We doe not alwaies thirst, seeld called come: oft drinke we sparingly.

Learne you that in these blessed feelings haue no paine,
 Nor of the bitter changings feele the smart:
 Your wretched state, who liuing are as dead withouten sence,
 Who dead shall euer liue tormented going hence.

Learne all, iudge not before the time: happie and blest'd is he,
 Who of the sillie humbled poore doth iudge aduisealy.

Ecw. Aspinwall.

Katherina. { Pura: Christo quàm purgata,
 Vita, Christo preparata.
 Morie, Christo dedicata.
 Calis, Christo coniugata.

W. F.



*The holie life and Christian
death, of Mistris Katherin
Brettergh.*

THis Gentlewoman was borne in *Cheshyre*, the daughter of *Iohn Bruen of Bruenstapleford* Esquire, wel descended, and of an ancient house. Her education before her mariage was such, as became the profession of the Gospel, in godlines and puritie of life and Religion, and well besecmed the *house where she was brought up*. The *Stapleford*. Scriptures shee knew from a child, and by reading thereof, gained such knowledge, that shee was able readilie to applie them when occasion was offered, as wee may see at the time of her death, and that so fitlie, and effectuallie, that shee seemed to haue made them her dailie meditation. For the things of this world she was moderate, and sober, and by her Christian life and death, she might teach many Gentlewomen, how
vaine

2 *The Christian life and death*

vaine the pleasures and fashions of this world are, and how farre vnable to bring that peace to a distressed heart, that the embracing of true Religion can.

She vsed not to gad abroad with wandring *Dinah*. to dancing greenes, markets, *Gen. 34. 1.* or publike assemblies; but rather with *Hannah* did chuse to tread vpon the dust of the sanctuarie, and walke in the waies of *Sion*; *1. Sam. 1. 9.* yea, with *David* rather to be a doore keeper in the house of God, then to haue societie with the wicked, or to dwell in the tents and Tabernacles of the vngodlie. The Sabbath day was alwaies deere and welcome to her, what time she would not be without the word preached, though many times shee went farre for it. *2. King. 22. 19.* *Her delight was still to consecrate it glorious to the Lord.* And as it is said of *Iosiah*, his heart melted when he heard the law; so may it be said of her, her heart was so tender, and full of compassion, that oftentimes she was seene to heare Sermons, reade, pray, and meditate with teares.

She made conscience of all sinne; yea, of the least sinne, such as worldlings count no sinne: shee neuer vsed to sweare oath great nor small; nor yet to abuse her tongue with vaine or vnseemelie speeches; no not so much

of Mistris Katherin Brettergh. 3

much as a iest-lie, or immodest word; neither durst shee name the name of God, or take his titles in her mouth, without great reuerence. In priuat speech where she might speake with profit, she did it so well, that her speeches might haue been deliuered by a stronger vessel then her selfe: her words being so well seasoned, and proceeding from such a sanctified heart, did alwaies *minister grace to the hearers.*

To reade, to pray, to sing, to meditate, *Psal. 16. 3.* was her daily exercise; and her chiefe delight was in the holie societie of the Saints vpon earth (which I say not for any cause, but only to shew the fountaine from whence her godly end flowed, and that the world may see some there be, which chuse rather to be ioyned with the people of God, then to *en- Heb. 11. 25.* *ioy the pleasures of sinne for a season;* and these I doubt not haue chosen the better part.) Finallie, the precepts of the Lord were precious vnto her, for from her childhood shee feared God and walked before him: both knowledge and sanctification did ioine in her, the fruits and effects whereof did appeare in her life, and was seene at her death, to the glorie of God, and comfort of all beholders.

She

4 *The Christian life and death*

She was not like the simple Popish women of our daies, which *are euer learning,*
2.Tim.3.6. and neuer able to come to the knowledge of the
7. truth; but rather like the noble men and
Act.17.11. women of Berea, which receiued the word
12. of God with readines, and were able to discern of *Paul* and *Silas* preaching. But why doe I speake of Popish women, whose vnderstandings are darker then the darknesse of *Ægyt*? Let vs come and examine many other which seeme to detest Poperie, and aske them a reason of their faith; they can tell you a tale of their ruffes, and their pride, and their vanitie; but for Religion, it is the least thing they regard, or seeke to know: which I speake not so much to solace my selfe in the sinnes and simplicitie of others, as earnestlie desiring all Gentlewomen, that either knew this holy Saint of God, or hereafter shall heare of her, in stead of your glasses at home, wherein you pricke and prune, and pin your selues, to looke into this glasse before your eies, that so her life, and death, may be an example for you to follow.

When she was about twentie yeeres old, (by the consent of her selfe, and her friends) shee was married to a young *Lancashire Gentleman,*

of *Mistris Katherin Brettergh.* 5

Gentleman, Master William Brettergh of Bretterghoul neere *Liuerpoole* : one that likewise embraced Religion sincerely, and for the same indured many grievances at the hands of Papists.

Two yeeres and more she liued after shee was married, and had issue only one daugh- *Anna Brettergh.* during which time, this couple liued together in such mutuall ioy and comfort, as well becomed the children of God, which make profession of his truth. And although this Gentlewoman came from the habitations of *Abraham*, to dwell in *Sodome*, amidst the tents of *Kedar*, that is to say, amongst inhumane bands of brutish Papists, induring many temporall grievances from them; yet her knowledge, patience, mild inclination, and constancie for the truth was such, as that her husband was farther builded vp in Religion by her meanes, and his face dailie more and more hardened against the diuell, and all his plagueie agents; the *Popish Recusants*, *Church Papists*, *profane Atheists*, and *carnall Protestants*, which swarmed together like Hornets in those parts.

It is not vnknowne to *Lancashire*, what horses and cattle of her husbands were killed

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killed vpon his grounds in the night, most barbarously at two seuerall times by Seminarie Priests (no question) and Recusants that lurked thereabouts. And what a losse and hinderance it was vnto him, being all the stocke hee had on his grounds to any purpose. This fell out not long after shee was married to him; yet this was so farre from dismayng her, or working such passions in her, as are common to her sex, that she rather **reioyced, then sorrowed*; turning it into matter of praising God, and submitting her selfe to his good prouidence. Ofte shee would haue said, It is good that such things bee; but woe bee to them that doe them. It is good in God, thereby to chasten his children, and preuent some sinne, which he saw vs like to fall into. It is good in respect of Gods Church, that the weake may be confirmed in the truth, and that Papistrie may bee disgraced, when the world shall see such wickednesse flow from it. It is good in God, that so the wicked may bee without excuse at the day of iudgement, when their conscience shall tell them, that howsoeuer God suffers them to doe such villanie for some iust cause knowne to himselfe; yet they commit it onely of mallice

** Iohn
Wrightin-
ton Esquier.
Richard
Orme.
Raph Hea-
ton &c. &
many more.*

of Mistris Katherin Brettergh. 7

lice and reuenge. Oftentimes also in these vexations, she would haue said; the mercies of God are infinite, who doth not onely by his word; but also by his iustice, make vs fit for his kingdome. Little doe our enemies know, what good by these things they doe vnto vs, and what wrack they bring to their owne kingdome, while they set forth the wickednesse thereof. Many times she would pray that God would forgiue them, which had done them this hurt, and send them repentance: and she would call vpon her husband, that he would doe the like, and *blesse them that cursed him.* And for feare lest her husband should faile in that point through infirmitie and weakenesse, as it is said of *Iob, who offered sacrifice for his sonnes, lest peraduenture they should sinne, and blaspheme God in their hearts:* so shee neuer failed, but daily prayed vnto the Lord to sanctifie her husbands thoughts, and direct his heart aright, onely to seeke Gods glory, without either desire of reuenge, or satisfying his owne affections. So humble was her spirit, so carefull to auoide and preuent sinne, both in her selfe and others; and so milde of nature, that as *Iacob* with his mild-*Gen. 33. 3. 4*nes softened the malicious heart of *Esau* his
his

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his brother : and *David* by his kindnesse in
 1.Sam.24. the caue, changed the furie of *Saul*, into
 17.18. weeping and confession that *David* was
 more righteous then he: so she by her meek-
 nesse, humilitie, and vnspotted cariage in the
 world, forced some of the aduersaries to reli-
 gion, to speake well of her.

For her life, she was well reported of all
 that knew her. Pitifull and bountifull was
 she to the poore, and slacked no opportu-
 nitie to doe good wherein she could ; but
 constantlie held her course, and kept her
 times of praying, reading, and meditating,
 (wherein she had plentiful gifts) and con-
 tinuallie vsed the same at such times as were
 fitting for her state, sex, and calling. At the
 exercises of Religion, as prayer and instru-
 ction in her family, she would not bee wan-
 ting: besides private prayer, and medita-
 tion which she omitted not but vsed dailie,
 both in her chamber, as also abroad secret-
 lie and solitarilie in the orchard, garden, or
 Gen.24.63 fields, as *Isacs* manner was. In reading the
 Scriptures shee vsed euermore to taske her
 selfe, eight chapters a day at the least, and
 for the time which shee saw euill or idelleie
 spent, without doing some good, shee vsed
 to call *the time of tentation*. Many times al-
 so

so she would reade some godlie writer, or expositor of Scripture, or in the booke of Martyrs; and was seene to weepe most bitterly, when either she had read of that which touched her affections neere, or of the cruell martyrdomes, which the deere children of God were put vnto, by the cruel and wicked tyrants of former daies.

For Poperie, she saw it so grosse and foolish, that shee would not once name it, except it were to argue against it, but neuer for it: so zealous was shee of Gods glory, and loued the truth so intirelie, that shee would not once open her mouth to pleade for *B. al.*

Sinne about all things was hateful vnto her, for thereat shee would haue grieved, as well when shee had seene it in others, as in her selfe. One or two examples I cannot omit, wherein shee bewraied a worthie spirit, sanctified by the spirit of God, and prepared for all the assaults of Satan. On a time, as her husband and shee were riding toward the Church, hee was angry with his man: *Alas husband* (quoth she) *I feare your heart is not right towards God, that can be thus angry for a trifle:* And weeping she said further, *you must pray against this your affection, and alwaies bee sure your anger bee of God, for*

else how dare you appeare this day before his minister? And offer up your prayers in the publike congregation of the Saints of God? Another time, a tenant of her husbands, being behind with his rent, she desired him to beare yet with him a quarter of a yeere, which he did: and when the man brought his money, with teares she said to her husband: *I feare you doe not well to take it of him, though it bee your right, for I doubt hee is not well able to pay it, and then you oppresse the poore.* So great a compassion had shee of other mens wants, that all things being duly considered, and rightly weighed, me thinks

Phil. 2. 10. I may say of her, as Paul said of *Timothie*, *I know none like minded.*

Thus after she was married, she continued in the things she had learned, and held her profession with such sincerity, that the common enemies to our religion (the very Papists) had nothing to say against her, but confessed her life was vnreprooueable. And as for the godlie that knew her, they alwaies acknowledged that modestie, and vertuous carriage in her, ioyned with knowledge and practise of all the duties of religion, that they had iust cause to report of her, as of a sound and faithfull professor of the Gospel.

of Mistris Katherin Brettergh. II

Two yeeres, and something more she liued with her husband, till about Whitson-tide; it pleased God to send her that sicknes whereof on Whitfunday 1601. she died. *Anno Dom.*

Her sicknesse tooke her in the manner of *1601.*
a hot burning Ague, which made her according to the nature of such diseases, now and then to take somewhat idlie, and through the tempters subtiltie, which abused the infirmitie of her bodie to that end; as he oftentimes vseth to doe in manie, from idle words, to descend into a heauie conflict; with the infirmitie of her owne spirit; from the which, yet the Lord presentlie and wonderfullie deliuered her, giving so ioyfull an issue to the tentation, that shee might well vse the words of the Prophet, as afterwards shee did, *For a moment O Lord thou diddest Isai. 54. 8.*
hide thy face from mee, for a little season, but with everlasting mercie thou hadst compassion mee. On Saturday seuen-night before *May 13.*
Whitsonday, what time shee sickened, shee began to feele some little infirmitie and weakenesse of faith, more then she had wont to shew; but shee soone ouercame it. On *May 25.*
Munday night it increased vpon her, and the assault of the enimie began to be sharpe, and so continued till the next day at after-noone; what time God deliuered her, and

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sent her peace, and comfort of conscience, and so increased the same in her continually till she died. The manner of her affliction was this.

M. William First, the severitie of Gods iustice, and
Brettergh. the greatnesse of her sinnes began to come
Master into her mind, which much afflicted her,
Will. Fox. and shee would often speake of it. Then shee
M. Edward accused her selfe of pride, that shee had de-
Aspinwall. lighted too much in her selfe, and her beau-
Master tie. Afterwards shee thought shee had no
John Bret- faith, but was full of hypocrisie, and had
tergh. not imbraced religion so earnestlie, nor
Mistris glorified God so worthilie (especially with
Maud Bret- her tongue, which oft shee repeated) nor lo-
tergh. ued him so sincerelie, as shee ought to haue
Mistris done. Sometime shee would cast her Bible
Scholastica from her, and say: *It was indeede the booke*
Fox. *of life, but shee had read the same vnprofitablie,*
William *and therefore feared it was become to her the*
Wood- *booke of death.* Sometime she would say her
ward. sinnes had made her a pray to Satan; a spe-
Elizabeth ctacle to the world; a disgrace to religion;
Challoner. and a shame to her husband, kinred, and
 all true Christians: and here shee would
 weepe bitterly. Sometime the originall cor-
 ruption wherein shee was borne, troubled
 her, and the sinnes of her parents, and the
 common-parents of all, *the eaters of the for-*
 biddens

bidden fruit : as if that had made her vnworthie of God, and were then laid to her charge. Many times shee accused her selfe of impatience, bewailing the want of feeling Gods spirit, and making doubt of her election, and such like infirmities. Shee wished, that shee had neuer beene borne, or that shee had beene made any other creature, rather then a woman. Shee cried out oftentimes, *Woe, woe, woe, &c. awake, awake, a wretched, a forsaken woman*, and such like pitifull complaints against her selfe, with teares continually trickling from her eyes. Shee complained of grievous thirst, such as all the water in the sea could not quench (and yet when drinke was giuen her, sometimes refused it, sometimes tooke a verie little of it :) sweate burst out vpon her exceedingly, and sometime her bodie burned extreamely. *So it seemed the sorrowes of death hemmed her in, and the griefes of hell laid hold vpon her.* Sometimes shee was very dull in prayer, and once when shee should haue said, *Leade vs not into temptation*, shee made a stop, saying, *I may not pray; I may not pray* (being interrupted, as she said, by Satan, and so shewed much discōfort : howbeit she was not left till shee could both pray, and make confession of her faith with speciall appli-

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cation to her selfe. Besides these fiery darts of Satan, she was once or twice troubled with vaine speeches, as of her child, the killing of her husbands cattell, that she thought she saw a fire by her, &c. But euery one saw that these things proceeded of weakenesse, emptinesse of her head, and want of sleepe, which her disease would not afford her.

These fits though they were for the time grievous to her selfe, and discomfutable to her friends: yet were they neither long nor continuall, but in the verie midst of them, would she oftentimes giue testimony of her faith, striving and fighting against her tentations. Many times when the standers by iudged her afflictions at the sharpest, would shee call vpon God, lifting vp her eies and hands to heauen, *and desire him to giue her strength against her tentations.* Many times with a chearefull countenance shee would desire those that were by not to faint, or giue her ouer, but constantlie to pray, and helpe her against the tempter. Once in the midst of her temptation, being demanded by *Master Wil-*

Will. Fox. liam Foxe: whether she did beleue the promises of God, or no? and wheiber she could pray? she answered: O that I could, I would willingly,

Mark. 9. 24 but he will not let me. Lord I beleue, helpe my unbeliefe:

of Mistris Katherin Brettergh. 15

unbelieve: which shee pronounced with a still low voice. And when hee replied, that if shee had a desire to pray and belecue, shee did pray and belecue, and that so effectually, that hell gates should not ouercome her, according to that of the Apostle; *God accepteth it according to that a man hath, not according to that a man hath not*: shee was much comforted thereby. 2. Cor. 8. 12.

Once after a great conflict with Satan, she said: *Satan reason not with me, I am but a weak woman, if thou haue any thing to say, say it to my Christ; he is my aduocate, my strength, and my redeemer, and hee shall pleade for mee.* Sometimes when she was afflicted with the accusation of her sinnes, and want of feeling Gods mercie, shee would with many a pitifull sob and much weeping, pray to the Lord Iesus Christ to helpe and comfort her, a poore, wofull, distressed woman, and request others to pray for her. And when shee was mooued to make confession of her faith, she would doe it oftentimes, saying the Apostles *Creede*, and concluding the same with words of application to her selfe. I belecue the remission of (*my*) sinnes, the resurrection of (*my*) bodie, and eternall life (*to mee*) Amen. And hauing done, shee would pray God to confirme her in that faith, euer concluding

O 4

16 The Christian life and death

William
Wood-
ward.

cluding with the *Lords prayer*, as deuoutly and reuerently as any that were present. A Christian friend, who by his daily attendance on her, discharged the dutie of a faithfull Christian, standing by told her *that no tentation had befallen her, but that which appertained to the child of God, and that God is faithfull and true, and had promised to giue an issue with the tentation*: whereat shee expressed great comfort.

Master Edward Aspinwall, a faithfull professour of the truth, and a true *Israelite*, was much with her in the time of her sicknesse, and ministred much heavenly instruction vnto her, and comforted her at all times with apt places of Scripture, meeting with her temptations: and so put the sword of the spirit into her hand. He propounded to her the most plentiful comforts of God vnto his Church, in the 40. 41. 42. and 43.

Isa. 40. 1. 2. Chapters of *Isaiah*, vttered in such speeches
28. 29. 30. 31. and phrases, as might most fitly answere her
Isa. 41. 8. 9. discomforts. Also he directed her to consi-
10. 13. 14. der the Passion and Prayer of our Sauour
17. 18. Christ, for all his, *John* 17. *Mattheu* 26.
Isa. 42. 1. 2. 3. 4. 5. 6. 7. 8. *Luke* 22. 23. But specially did hee often in-
13. 14. 15. culcate that sweet inuitation of our Sauour:
16. *Come vnto me all you that trauell and be heauie*
Isa. 43. 1. 2. laden, *I will ease you*. But the difficulty she had
5. 2. sometimes
Mat. 11. 28

Sometimes to apply these generalls vnto her owne soule in particular, made the case more full of anguish to her selfe, and fearefull and lamentable to the standers by : Albeit shee acknowledged Gods *Maiestie, mercie, faithfulnessse, and truth*; yet still complained she of her owne weakenesse, and vnworthines, and could hardly appropriate each thing to her selfe.

To helpe her somewhat herein (for properly otherwise, it is the peculiar worke of the *holy spirit of God*, to perswade the heart and soule of her particular interest in these generall promises) shee was told that the *Almighty* who was *mercifull*, as she had proued, and *faithfull* as she confessed; intended all these mercies to as many as hee did call and make promise to. And that hee called her shee must needs confesse, both because that then shee not onely her selfe read, but heard others reade those blessed words of God vnto her : and also for that in former times, she had been touched with the loue of God, and that his truth : and had well profited in the detestation of sinne, and imitation of her Sauiour in a holy life. And for the prooffe thereof, shee was wished to remember in former times her *Baptisme*, her frequenting of *Sermons*, and often recei-
uing

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using the most comfortable repast of the ho-
lie *Communion*, her dailie, and almost con-
tinuall exercise of *reading, meditating, and*
praying, &c. Also he assured her, that neither
the present agony shee was in, nor the spee-
ches then in that distresse, tending to the
signification of despaire, extorted from her,
were any iust causes, why either she, or any
that heard her, should iudge fearefullie of
her, because all might see the fault was not
in her *will*, as appeared by her prayers, con-
fessions, plaints, sighs, teares, and grones to
God for mercie, and full assurance in the
blood of *Christ*; but in her *iudgement*, not
able at that time to discern the waies of
the Almighty: And therein (he told her) she
was made conformable, not onely to many
the holy Saints of God, *Iob, Jeremy, Dauid,*
and others more, but also to her head, our
Lord and Sauour *Christ Iesus*, of whom we

Iob 31. &c. reade, *that some haue cursed the day of their*
Ier. 20. 14. *birth, and called for their end, and darknesse to*
Iob 6. 4. 8. 9 *couer them: They haue been as men without*
Iob 16. 9. *hope, and swallowed up in despaire: They haue*
Lament. 3. *cried how the wrath of God hath torne them,*
&c. *and the terrors of the almightie haue fought a-*
gainst them: They haue had no peace in their
Psal. 6. 3. *soules, nor comfort in their consciences, their*
prayers haue been shut from God, their sinnes
haue

haue been terrible vnto them, crying that their *Psal. 38. 4.*
 iniquities had gone ouer their heads, and were a &c.
 burden too heauie for them to beare: And they *Psal. 71. 7.*
 haue thought themselues spectacles of shame *Psa. 77. 1. 7.*
 and reproch, and as monsters vnto men: They &c.
 were grieved for the sinnes of their parents, and *Psal. 51. 5.*
 complained that they were desolate, forsaken, &c. *Psal. 102. 3.*
 and most miserable and wretched in the world; *Rom. 7. 24.*
 yet for all this were they still the deere chil-
 dren of God, as you are this day. Nay (saith
 hee) I pray you consider, what torments
 God inflicted vpon his deare Sonne on the
 Crosse: did hee not crie out, *My God, my* *Mat. 27. 46*
God, why hast thou forsaken me? He complain- *Mat. 26. 38*
 ned, that his soule was heauy vnto death; yet *Heb. 5. 7.*
 was he heard in that which he feared, and God
 deliuered him. After this, hee read vnto her
 the 22. Psalme, wherein *Dauid* complained
 partlie of his owne, but principallie of the
 most bitter anguish which our Sauour
 Christ endured, and suffered in bodie and
 soule, putting her in mind, that her case
 was not so bad as *Dauids*, nor much vnlike
 our Sauours, who endured all that, and
 more for her; and therefore she had no cause
 to feare, seeing *Christ* had obtained victory,
 and would vndoubtedlie be with her, deli-
 uer her, and eternally glorifie her with him-
 selfe for euermore; and so continuallie hee
 propoun-

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May. 26.

propounded to her such comfortable places of Scripture as might meete with her infirmities. This greatly refreshed her, and gaue her occasion many times to call vpon God, for encrease of grace, and deliuerance from her gricuous temptations: The which God of his accustomed goodnesse vouchsafed, on *Tuesday*, about three a clocke in the afternoone, what time shee felt her selfe in very good measure deliuered from all her former feares and afflictions. But on *Saturday* next after, which was the day before her death, shee was wholly released, and filled with such inward comfort, that it greatly affected vs that saw it.

This is the summe of that temptation which she had, wherein what can any man see that might giue iust occasion to report our religion comfortlesse, or the Gentlewoman died despairing? This wee are sure of, that *to bee without temptation is the greatest temptation*: as also, that nothing befell her, which hath not befallen the holiest of the children of God. And shee that considered her owne corruption (which how great it is in the best of Gods Saints, I neede not say) and bethought her selfe of the punishment due therunto, if God in iustice should reward her; no maruell if shee brake out
some-

sometime into heauie complaints. I make no question it was the worke of God in her, to suffer Satan to accuse her, and afflict her for her sinnes, that so shee might the better see them, and consider the hainousnesse of them, and before her departure repent her of them, and betake her wholly to *Christ* for the sauing of her soule. And if it pleased God thus to make her possesse her sinnes before she died, let those which neuer yet knew the waight of their sinnes, be wise in time, and remember that he shall neuer haue his sinne forgiuen, which first or last doth not vndergoe a holy despaire for it, and acknowledge nothing to remaine in himselfe, but matter of iudgement and condemnation: and comfort and eternall life to flow alone from *Iesus Christ*.

And as for those, which haue learned to scoffe at the terrors of Gods children, and to censure such, as are at sometimes cast downe with feeling the anger of God against sinne, let them consider the blessed issue that God gaue to the troubles of this Gentlewoman, and let them acknowledge his worke in her. And if they will not doe this, but proceede to traduce the dead, then let them call to mind, those of the Popish crue, and persons of greater note among them, then
this

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Fox. AEs this Gentlewoman was, which haue died
and Mon. most fearefullie indeed. Cardinall *Sadelot*,
pa. 1904. 61 *Iacobus Latomus* the Diuinity Reader at Lo-
pag. 1908. *uaine*, *Hofmeister* the Frier; *Guarlacus*, *Bo-*
*** Francis** *melins*, *Crescentius* the Cardinall; *Stephen*
the Monke, *Gardiner* Bishop of *Winchester*, and diuers
one of the the bloody persecutors in Queene *Maries*
ten popish time, and some of the Popes themselues, as
persons con- namely, * *Pope Sixtus Quintus* of late yeeres:
verted in al which died most fearefully and miserably,
Fance, An. and shewed manifest signes at their death,
Dom. 1601. that their popish superstition was the con-
See Hasen demnation of their soules. And if they will
Miller. bi- iudge of my religion by my death, let them
storia Iesui- acknowledge their religion is the doctrine
tica, who of desperation, and that the truth and faith
sets downe which was able to fill the heart and tongue
certaine of this blessed Gentlewoman at her death,
examples of with such heauenly comforts, is the doctrine
the Iesuites of Christ, reuealed from heauen, that wee
to this pur- might liue and die in it.
pose.

John Bruen
Esquire.

From *Tuesday*, till *Whitson-ecuen*, her
 comfort still increased, and temptations
 vanished away. She would then very cheare-
 fullie ioyne with the companie in prayer;
 and singing *Psalmes*, as occasion offered,
 and performed all such duties, as was meete
 for her in that estate. One day, her brother
 Master *John Bruen* of *Bruenstapleford* came
 from

of Mistris Katherin Brettergh. 23

from his house in *Cheshire* to visit her, and after some kind salutation passed betweene them, hee said vnto her: *Sister, bee not dismayed at your troubles, but remember what the Apostle saith, that iudgement must begin at the house of God:* To whom shee answered, as one that was also very readie in the Scriptures, with the very next words following, *True it is, and if it begin at vs, and the righteous shall scarce be saued, where shall the sinners and vngodly appeare?* After that, shee praied with him, and sung a Psalm with him, as one that receiued great comfort by him, and acknowledged in him, a heart set to seeke the things belonging to the kingdome of Christ. During this time, in the night with such as walked with her, she would pray and rehearse for her comfort many texts of Scripture, and namelie, the 8. to the Romanes, many times concluding and closing vp that shee read, or repeated, with prayer, and most comfortable vses and applications thereof to herselfe, with shew of such ioy and comfort, that the hearers reioyced at it. When shee receiued any meate shee prayed God not only to sanctifie those creatures for her bodily sustenance, but also to fill her soule with the waters of life, often repeating that of the Reuelation, *To him that thirsteth, will*

I giue

*William
Brettergh.
W. Fox.
Iohn Bret-
tergh.
William
Woodward.
Iohn Hol-
land.
Maud
Brettergh.
Scholastica
Fox.
1. Pet. 4. 17
18.
Iohn Hol-
land.
William
Brettergh.
William
Woodward.
Richard
Orme,
Iohn Hol-
land.
William
Brettergh.
William
Wood-
ward.
Will. Fox.*

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Reuel. 21. 6 I giue of the waters of life freely.

William One time she tooke her Bible in her hand,
Brettergh. and ioyfullie kissing it, and looking vp to-
W. Fox. ward heauen, shee said that of the Psalme:
Psalm. 119. O Lord, it is good for me that I haue been af-
71. 72. flicted, that I may learne thy statutes: The law
of thy mouth is better to mee then thousands of
gold and siluer.

William Another time she called her husband to
Brettergh. her, and said: O Husband, beware of Papistry,
keepe your selfe holy before the Lord: Teld not
to the abominations of the wicked, lest they
reioyce, and so you dishonour God, and destroy
your owne soule. Againe she said, Let my little
Maud child be brought up among the children of God,
Brettergh. and in the true feare and knowledge of his Ma-
iestie; so shall I meete her in heauen; whom now
I must leaue behind me on earth.

William Againe, sometime she would pray with
Brettergh. a low voice to her selfe, and that saying of
Rom. 8. 15. Paul, Wee haue not receined the spirit of bon-
Will. Fox. dage to feare any more, but the spirit of adop-
tion, whereby we crie Abba father, was much
in her mouth: and the last words Abba fa-
ther, shee would double oftentimes ouer.
She would sing to her selfe the last verse of
the 13. Psalme.

*I will giue thanks vnto the Lord, and praises to him sing:
Because he hath heard my request, & grated my wishing:*

Finally

Finally, in these and such like exercises and meditations, did she spend the whole time of her sicknesse, after the Lord had once enlarged her heart, from the tentations of Satan.

But vpon *Saterdag* about eleuen of the *Majj 30.* clocke in the morning, the Lord disclosed himselfe in mercie, to her more plentifulle, then euer before, and as I may say, he dealt familiarlie with his hand-maid: for from that time, to her verie death, which ensued the next day, the feeling of Satans tentations seemed quite to bee banished from her; so that shee made no shew of them, her thoughts were not occupied with the world, husband, child, or any thing else, to our thinking; neither was her sicknes troublesome to her, as before it had been: but as one raised from death to life, or rauished in spirit, so seemed shee to vs that stood by: her countenance ioyfull: her tongue flowing with the praises of God: and her voice as most heauenlie musicke and melodie of peace, sounding praise, and honour, and glorie to God in a wonderfull manner, as followeth.

About eleuen of the clocke she began to tremble and quake a little, and withall shee asked her husband if he would help her with

P

prayer

26 *The Christian life and death*

William
Brettergh.
Maud Bret-
tergh.
Elizabeth
Challoner.

prayer to God against the tempter, saying, will yee neither pray with mee, nor bring some godly man that may put holie things into my mind, whereby I may bee able to resist Satan? Having thus said, shee vttered these words: *O Lord God of my saluation, helpe my weakenes, pleade thou my cause, O God of truth, for in thee doe I trust.* After this, they prayed together, and shee answered *Amen* to euery petition. Then after this she required him to reade some part of the Scripture: whereupon hee read vnto her the 8. to the Romanes, the 91. Psalm, and the 17. of Iohn, the which as hee read, and came to the 4. verse, *I haue finished the worke which thou gauest me to do, and now glorifie me:* She desired him to pause a while, and then said, *Blessed be thy name, O blessed Saviour, perfect the worke I humbly beseech thee which thou hast begun in me.* Then as hee read the 9. verse, *I pray not for the world, but for them which thou hast giuen mee, for they are thine:* shee interrupted him againe saying, *O Lord Iesu dost thou pray for me? O Blessed and sweet Saviour, how Wonderfull! how wonderfull! how Wonderfull are thy mercies! Reade on said she, the blessed reading that euer I heard, the comfort whereof doth sweeten my soule.* Then reading verse the 22. *And the glorie which thou gauest me,*
I haue

I haue giuen them, that they may be one as we are one. With maruellous ioy she vttered the words of Dauid many times ouer, I confesse before the Lord his louing kindnes, and his Psalm.107. wonderfull works before the sonnes of men: for 8.9. he hath satisfied my soule, and filled my hungrie soule with goodnes. When he came to the 24. verse, Father, I will that they which thou hast giuen me, be with me, euen where I am, that they may behold my glory; which thou hast giuen me; Stay, said shee, and let mee meditate on the goodnes of the Lord, for this is the sweetest saying that euer came to my soule: for now I perceiue and feele the countenance of Christ my redeemer is turned towards me, and the bright shining beames of his mercie is spread ouer me: Oh happie am I, that euer I was borne, to see this blessed day! Praise, praise, O praise the Lord, for his mercies; for hee hath brought me out of darknes, and the shadow of death; he hath deliuered my soule from the snare of the hunter, and hath taken mee out of the den of Lyons, euen from the iawes of Leuiathan, that piercing Isai. 27. 12 and crooked serpent, and hath set me in a place of rest, and sweet refreshing: Oh praise the Psalm. 103. Lord, O my soule, all that is within me praise his 1. 2. 3. 4. holie name: my soule praise thou the Lord, and forget not all his benefits, which forgineth all

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thine iniquities, and healeth all thine infirmities: Which hath redeemed thy life from the graue, and crowneth thee with mercie and compassion. This shee often repeated: And then againe remembring the 21. and 22. verses of the 17. of Iohn, shee said: O my sweet Saviour, shall I be one with thee, as thou art one with thy Father? And wilt thou glorifie mee with that glory which thou haddest with the father before the world was? And doest thou so loue me (which am but dust and ashes) to make me partaker of glorie with Christ? What am I poore wretch, that thou art so mindfull of me? Oh how wonderfull! how wonderfull! how wonderfull is thy loue! Oh thy loue is unspeakeable, that hast dealt so gratically with me! oh I feele thy mercies, and oh that my tongue and heart were able to sound forth thy praises as I ought, and as I willinglie would doe! oh that you all would helpe me to praise the holie one of Israel, the God of all consolations! And thus for the space of fīue houres together at the least, shee continued praying and lauding the Lord, with such a gladsome and heavenly countenance, testifying such inward ioy, from a comfortable feeling of the mercies of God in her soule, and vsing such sweet sentences, and sugred phrases of perfect and holy eloquence, as the truth thereof, if it could

Psal. 144. 3.

Psal. 8. 4.

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could haue been taken, were admirable, continuing so many houres together; some part whereof was this.

O my Lord, oh my God, blessed be thy name for euermore, which hast shewed me the path of life. Thou didst O Lord bide thy face from me Isai. 54. 8. for a little season, but with everlasting mercie, thou hast had compassion on me: And now blessed Lord thy comfortable presence is come, yea Lord, thou hast had respect vnto thy handmaid, and art come with fulnes of ioy, and abundance of consolations: O blessed be thy name O Lord my God. Then shee repeated part of the 16. Psalm. 16. Psalme, saying: The Lord is the portion of 5. 9. 11. mine inheritance, wherefore my heart is glad, and my tongue reioyceth: Thou wilt shew mee the path of life: In thy presence is fulnes of ioy, and at thy right hand there are pleasures for euermore: Oh that I could therefore praise the Lord, as he is Worthie to be praised! I will sing to the Lord, I will sing to the praise of the God of Iudg. 5. 3. Israel: come, come, (saith she) and helpe me, O helpe me to praise the Lord. And with that she began to sing the third Psalme, and continued to the end of the Psalme, as perfectlie, and with as sweet a voice, as euer she had before in her health; and concluded with the 49. verse of the 106. Psalme.

The Lord the God of Israel,

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be blest for euermore :

*Let all the people say Amen,
praise yee the Lord therefore.*

And after this shee said, *O praise the Lord,
for hee hath filled mee with ioy and gladnesse of*
Psal. 16.6. *hart, and brought me from the gates of hell, and
of death: repeating that of the 16. Psalme,
My line is fallen vnto me in a pleasant place :
yea I haue a faire heritage, for the Lord is the
portion of mine inheritance : The place where
I now am, is sweet and pleasant : oh how pleasant
is the sweete perfume of the place where I lie !*

Exo. 30.23. *It is sweeter then Aarons composed perfume of
principall spices : how comfortable is the sweet-
nesse I feele ! It is like that odour that proceeds*

Reuel. 8.4. *from the golden censor, that delights my soule.
The taste is precious : do you not feele it ? Oh so
sweet it is ! yea sweeter then mirrh, the hony, or
the hony combe. Let me therefore sing againe,
and againe vnto my Lord, and my God. Then
shee did sing the 19. Psalme, beginning at
the 7. verse, How perfect is the law of God, &c.
and so on to the end of the same. And after
that spiritual reioycing, in singing of Psalms,
shee then prayed vnto God faithfullie, and
praised the Lord againe ioyfully. And be-
ing still full of these, and such like heauenly
consolations, she did sing againe most harti-
lie, vnto the praise of God the 136. Psalme,
Praise*

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Praise yee the Lord, for he is good, for his mercy endureth for euer: &c. In which Psalme, for his mercie endureth for euer, is 26. times repeated. A Christian friend comming in at the same time, which was about fixe of the clocke in the euening, maruelling to see her exceeding ioyes, and heauenlie harmonie, wherein shee continued with such words and phrases, that were so spirituall, prayed for the continuance of the same vnto the end: whereupon shee then burst out, relating further of her ioyes, saying: *Oh the ioyes! the ioyes! the ioyes! that I feele in my soule! oh they be wonderfull! they be wonderfull! they be wonderfull!* And after that, shee prayed for increase of faith, and that God would strengthen her against tentations, with continuall crauing of remission of sins, euer meditating of heauenlie matters, as by her sudden and often breaking out into heauenlie speeches, and praises, did appeare: for the same euening shee lying still and silent for a while, *one* prayed her to remember the Lord Iesus, and that shee would in her heart, pray for constancie in her ioyfull course; whereupon shee answered with a delightfome and cheerefull countenance, and comfortable voice: *Oh (said shee) so I doe, for the Lord is my light, and my* *Psalm. 27. 1. 3.*

Master Will. Fox.

William Brettergh. Will. Fox. William Woodward.

W. Fox.

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saluation, whom then shall I feare? Though an host pitch against me, yet my heart shall not be afraid, for the Lord hath said, I will not leaue

Deut. 4. 31. thee, nor forsake thee. Indeed, I should verily haue fainted, but that I beleued to see the

Psal. 27. 13 goodnesse of the Lord in the land of the liuing.

Psal. 108. 1. And now my heart is readie, my heart is readie and prepared. yea, it panteth after thee O God: as the Hart brayeth after the riuers of Water,

Psal. 42. 1. 2. so panteth my soule after thee O God: my soule thirsteth for God, euen for the liuing God.

When Lord, when shall I come and appeare before thy presence? &c. Saying then further,

William B. Clough. Lord, sith it hath pleased thee to prepare my heart, whether to life or death, thy will be done, dispose of mee to thine owne glorie, I am thine Lord, worke thy blessed pleasure and good Will vpon me. And after this shee fell into a short

Cant. 1. 1. vnto Christ in the Canticles, Oh come kisse me With the kisse of thy mouth, for thy loue is better then Wine! Oh how sweet the kisses of my

W. Fox. Sauiour bee? Then one said vnto her, alluding to that place of S. Iohn, Reuel. 3. 8. and praying that the Lord would annoint her, with the eye-salue of his grace, that shee might see and behold his glorie. To whom she answered, Mine eyes are opened, mine eyes are opened, though for a while they were closed

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up, and shut; yet now I thanke my God, mine eies
are opened, and I do feele and see the everliving
mercies of my Christ: saying then further as
it is in the 27. Psalm. *Thou saidst, seeke my* Psalm. 27.
face: my heart answered to thee, O Lord, I will 8.9.
seeke thy face. O hide not therefore thy face
from me, nor cast thy seruant away in dispea-
sure, thou hast been my succour, leaue me not,
nor forsake me, O God of my saluation. And William
being willed to commit her soule into the Brettergh.
hands of Christ, she said: O Lord Iesus, thou Psalm. 31. 5.
hast redeemed me, pleade thou my cause, for in-
to thy hands alone doe I commit my spirit, O
thou God of truth. And then feeling more
ioy to abound, one praising God with her William
for his great mercies shewed toward her, Woodward.
she further said. I giue thee thanks O father, Mat. 11. 25
Lord of heauen and earth, because thou hast
bid these things from the wise, and men of vn-
derstanding, and hast opened them vnto me thy
poore handmaid, which am but dust and ashes.
O how mercifull and marvellous grations art
thou vnto me! yea Lord, I feele thy mercy, and Will. Fox.
I am assured of thy loue, and so certaine am I
thereof, as thou art the God of truth, euen so
sure doe I know my selfe to be thine, O Lord my Psalm. 139.
God; and this my soule knoweth right well, and 14.
this my soule knoweth right well: which speech
of her assurance, she often repeated. Presently

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*William
Brettergh.
Iob. 19. 25.
26. 27.*

after this sitting vp in her chaire, shee sung the fourth Psalme; and then being laid downe againe in her bed, shee confidentlie spake these words: *I am sure that my redeemer lieth, and that I shall see him at the last day, whom I shall see, and mine eie shall behold: and though after my skin, wormes destroy this bodie, yet shall I see God in my flesh with these eies, and none other.*

*M. William
Harrison.
William
Brettergh.
William
Fox.
Iohn Bret-
tergh.
William
Wood-
ward.*

Then came in to see her toward euening, Master William Harrison the Preacher, praising God for her continuance, in that her ioyfull and most happie course: and perswading her to an holie perseuerance in the same, shee thanked him, and desired him to reioyce in Christ with her, and to praise God for his mercies to her, and said. *Oh Master Harrison my soule hath been compassed about with terrors of death, feare within, and feare without, the sorrowes of hell were vpon me, knots and knorres were vpon my soule, (which twice or thrice shee repeated) and a roring wildernesse of woe, was within me; but blessed, blessed, blessed, be the Lord my God, who hath not left me comfortles, but like a good shep-*
Psa. 23. 2. 3 *heard, hath brought me into a place of rest, even to the sweete running waters of life, that flow out of the sanctuarie of God, and he hath lead me into the greene pastures, where I am fed,*

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fed, and exceedingly comforted: yea, hee hath
restored my soule, and lead me into the plaine
and easie paths of righteousness. The way that
now I goe in, is a sweete and easie way, strowed Psalm. 147.
with flowers, and as a fine sandie way; yea, it is ^{14.}
more easie and soft then the sand, for I go and
tread upon wheate, euen upon the finest flower
of wheate: Oh blessed be the Lord; O blessed be
the Lord, that hath thus comforted me, & hath
brought me now to a place, more sweete unto
me, then the Garden of Eden. Oh the ioy! the
ioy, the delightfome ioy that I feele? Oh how
wonderfull, how wonderfull, how wonderfull is
this ioy! O praise the Lord for his mercies, and
for this ioy, which my soule feeleth ful wel, praise
his name for euermore. And these praises of
God, shee sounded forth, like Dauids har-
monie, being indued with Dauids spirit, to William
the praise of the eternall and mercifull God, Brettergh.
continuing all night in such like prayers William
and praises to God, except some small Woodward.
time, that shee was silent and quiet. Ma-
ster Harrison prayed twice with her that e-
uening, as also in the morning (being Whit-
sundaie.) After hee had praied once with
her, going then toward his publike charge,
shee sent for him, to pray once more with
her before hee went, which hee did; to
the ioy and gladnesse of heart, both of her,
and

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and all that were present; and so he tooke leaue of her, and departed.

M. Edward
Aspinwall.
Will. Fox.
William
Brettergh.
Iohn Bret-
tergh.
William
Woodward.
Mistris
Maud
Brettergh.
Mistris
Scholastica
Fox.
Elizabeth
Cballoner,
and diuers
moe.

Psalm. 30.
10. 11. 12.

Another faithfull man or two came presentlie in that morning, and diuers other well affected, who were with her at the time of her death, and often prayed with her that forenoone, shee still abounding in spirituall comforts and consolations: sometimes as one awaking out of sleepe, she would say, *the Lord was her keeper, and deliuerer.* Againe, one saying vnto her, *the Lord blesse you: Tea* (said she) *and the Lord Iesus blesse vs all.* And so seeming to sleepe a little while, and awaking againe shee said: *Lord I trust in thee, haue mercie vpon me, giue me strength to praise thee: defend and preserue mee in the houre of temptation, and lay no more vpon me, then thou wilt enable me to beare.* Afterwards being asked, if shee would haue them ioyne in prayer together againe with her. *O yes* (said shee) *for Christs sake I desire it:* saying thus to her selfe: *Heare O Lord, and haue mercie vpon me: Lord, be thou my helper: thou hast loosed my sacke, and girded me with gladnesse: therefore will I praise thee, O Lord my God: I will giue thanks to thee for euermore.* With that, al that were present did ioyne in prayer with her, and in conclusion vsing the *Lords prayer*, which shee said with them, *to thine is thy kingdome;*

dome; her strength then being gone, her tongue failed her, and so she lay silent for a while, euery one iudging her then to bee neere death, her strength and speech failing her: yet after a while lifting vp her eies with a sweet countenance and still voice, said: *My Isai. 40. 3.*
warfare is accomplished, and my iniquities are Psalm. 73.
pardoned. Lord, whom haue I in heauen but 25. 26.
thee? and I haue none in earth but thee: my
flesh faileth, and my heart also, but God is the
strength of my heart, and my portion for euer.
He that preserveth Iacob, and defendeth his Is-
rael, he is my God, and will guide me vnto death:
guide me O Lord my God, and suffer me not to
faint, but keepe my soule in safetie. And with
that shee presently fell asleepe in the Lord,
passing away in peace, without any motion
of body at all; and so yeelded vp the Ghost,
a sweet Sabbaths sacrifice about foure of the
clocke in the afternoone, on *Whitsunday*, be-
ing the last of *May*, 1601.

This was the death of that vertuous Gentlewoman, happily dying in the Lord, and reaping the benefit of a holie profession: wherein wee cannot but acknowledge and reuerence the mercie of God, who in our greatest infirmitie makes his grace to shine most clearelie. A sure testimonie of the truth of our profession, seruing to encourage vs therein,

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therein, and to moue vs to a godly life. It must needs be a diuine Religion, and a truth comming from God, that thus can fil the hart and mouth of a weake woman, at the time of death, with such admirable comfort. And a wretched conceit, and meere Antichristian is that religion, which so hateth and persecuteth this faith, which is thus able to leade the true-harted professors thereof, with such vn-speakeable peace vnto their graues.

Her funerall was accomplished at *Child-wal* Church on Wednesday following, being the third of Iune, 1601. And now for conclusion, seeing this blessed Gentlewoman is taken from among vs, and receiued into the holy habitations of the heauenlie Ierusalem, there to remaine in ioy, glory, and blessednesse for euermore; let vs lament for our losse, but reioyce for her gaine: and let vs pray, that in heart wee could as willinglie wish to be with her, as she is now vnwilling to be with vs.

Salomon saith, *The memorie of the iust shall be blessed: but the name of the wicked shall rot.* Prou. 10. 7.

FINIS.



